

Christian Courier

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Changes in foreign aid would harm world's poor, say agencies

Without protest, aid could be diverted from poorest countries to Eastern Europe, Christian relief agencies warn

Bill Fledderus

OTTAWA — The Christian relief and development community is expressing misgivings about the Canadian government's decision to reduce its \$2.8 billion foreign aid budget by 10 percent annually over the next two years. Aid agencies are even more concerned that

the government may be considering a massive transfer of foreign aid away from Africa and Asia to countries of the former Soviet bloc.

Agencies such as Christian Reformed World Relief Committee (CRWRC), Mennonite Central Committee (MCC), World Vision and World Relief

security, they say.

"Eastern Europe and the former Soviet Union need and deserve our help, of course," says Ray Elgersma, head of CRWRC-Canada. "But it would be terribly unfair if Canada tried to meet those rather short term needs at the expense of the long term needs of much poorer countries. There has to be room for both in Canada's foreign policy."

Rising global poverty greatest threat to future

Elgersma points to a recent report which declares that escalating global poverty (and accompanying environmental destruction) are a much greater long term threat to Canadian security than the instability of former Soviet countries. The report was published by the Canadian Council for International Cooperation (CCIC), an umbrella organization which represents many Christian and other Non-Governmental Organizations (NGOs).

According to the CCIC report, the number of absolute poor in the world has doubled in the last decade to one billion from 500 million, and the gap between the rich and the poor has tripled. The report agrees that countries of the former Soviet bloc suffer serious hardships, but it also points out that they already have a standard of living in the top 25 percent in the world.

Agencies support fiscal responsibility

"We in the relief and development community are just as painfully aware as other Canadians that our country is overextended and that our national debt must be dealt with," says Elgersma.

"Nonetheless, we are still concerned that the government is leading Canada away from

See LEAKED -- p. 2....



C.C. FILES

Balancing Canadian aid only looks easy, Christian agencies say.

In this issue:

Carl Tuyl tells the humorous true story of "Twelve Dollars and Two Bandages".....p. 10
Calvin Seerveld begins addressing the decreasing place of confession and lamentation in Reformed worship — and the unhealthy consequences.....p. 11

are adamant that whatever changes are ultimately implemented, work among the world's poorest people must not be curtailed. The cuts to the overall foreign aid budget can be absorbed, agency representatives admit, but a major reduction in the monies now allocated to the world's poorest countries would be a tragic mistake that would hurt the poor, hurt Canada's reputation, and in the long term hurt Canada's international relations and

Thinkbit

"Sometimes the church is like Noah's ark: the only way one can stand the stench inside is by remembering the storm outside."

From The Body by Chuck Colson

North Americans hold doctors more accountable

Robert VanderVennen

TORONTO — Cultural differences cause pediatric surgeons to conduct themselves differently in decision-making in Canada, the Netherlands and the United States.

This is the conclusion reached by Dr. Donna A. Caniano who interviewed doctors in the three nations on an Arm and Hammer Travelling Surgical Scholarship. She reported her findings in a recent issue of the publication of the department of bioethics at the Hospital for Sick Children in Toronto.

Dutch surgeons always talk about the high value placed on social tolerance in their culture; they say that affects their attitudes toward surgery for babies who are highly premature or who have overwhelming congenital defects, says Caniano.

Canadian and American surgeons stress that the pluralistic nature of their societies makes a uniform approach difficult. North American society is said to hold doctors more accountable for decisions.

Legal restrictions in U.S.

Dutch doctors most often talk about the quality of life a person with serious abnormalities might have. The doctor talks at length with parents about how long the baby would need to be in the hospital, and about whether further surgery would be needed. Potential for social relationships, schooling, employment, marriage and life expectancy are discussed.



C.C. FILES

Europe has own approach to child surgery.

American doctors tend to pursue treatment until the death of the child is certain. American physicians are restricted by "Baby Doe" directives which require certain kinds of treatments. Not mentioned by Dr. Caniano but well-known to the public is the greater tendency for lawsuits against doctors in the U.S.

Canadian doctors tend to consider the quality of life a baby would have, and take seriously the best interests of the baby and its family, especially if the baby has a number of serious problems. *See SURGEONS -- p. 2....*

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News

Leaked document causing discussion about foreign aid

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promise to spend 0.7 percent of its gross national product on foreign aid," he says. Canada currently spends 0.42 percent.

Ken Little, director of international ministries for World Relief, agrees. "I have no problem with cutting overall foreign aid by 10 percent," he says, "but only if all government departments face the same cuts."

The fact that the government was considering a massive reorientation of foreign aid was revealed in January when an External Affairs paper titled "International Assistance: Policy Update" was leaked to the public.

The paper proposed a variety of options, including slashing in half the number of Third World countries assisted by Canada and setting aside between \$430 and \$570 million for "economic cooperation" ventures aimed at "positioning the private sector for long-term market penetration."

"It's basically stealing from aid for entrepreneurial reasons," in the words of Stephen Lewis,

Canada's former U.N. ambassador. Money used for such purposes should no longer be called "development aid," adds Ken Little.

Call for public consultation

A shift away from poorer countries would be a drastic reversal of existing policy which clearly sets poverty alleviation as the number one priority. Wide-ranging consultations in 1987 showed a clear consensus for this priority.

Recent changes in Eastern Europe and the former Soviet Union call for a review of foreign aid policy, say Christian agencies, but a review with such potentially major consequences must include broad public consultation, they stress.

Thanks to the leak, some agencies have initiated consultations with the government. Nonetheless, the CCIC and most Christian agencies are calling for increased public dialogue and are encouraging concerned citizens to write the Prime Minister and their MPs.

Linda Tripp, World Vision

vice-president responsible for government and international relations, has faith that the consultations will lead to a more compassionate foreign policy.

According to Tripp, the leaked paper began as an internal bureaucratic policy review that snowballed as a result of the number of major international developments in the past five years. The minister responsible for the policy review reportedly called a halt to it as soon as she realized that major changes were being considered, says Tripp. Tripp hopes that that halt is a sign that the minister saw the need for consultations and intends to conduct them in good faith.

"Something positive can yet come from this miscue if it leads to serious public assessment of future directions for international assistance," agrees Gerry Schmidts of the North/South Institute.

Government cuts uneven

Major 10 percent cuts to foreign aid are not compatible with minor cuts of 3.1 percent to Canada's \$12.8 billion defense budget, say some agencies. They point out that the same amount of money slashed from foreign aid over the last five years—\$4.4 billion—has now been allocated for 50 new helicopters. The agencies cite polls to show that millions of Canadians support foreign aid while 69 percent disapprove of the helicopter purchase.

But whatever complaints come from the relief and development community, adds Elgersma, "Let it be clear that it's the well-being of the world's poor that is most important, not the well-being of individual agencies."

Elgersma believes cuts to foreign aid will not affect many CRWRC programs, "although the reorientation could have major consequences," he says. Officials have explained to him that cuts will not be applied evenly to every organization, but that they will be distributed depending on how well individual organizations now serve the needs of the poor.

Christian agencies may not bear the brunt

CRWRC will probably not face full 10 percent cuts, he predicts, because it operates efficiently and because its goals and methods are in harmony with the philosophies of most senior government officials. NGOs such as CRWRC receive less than 10 percent of the aid budget. Yet they are generally among the government's most efficient partners, according to a recent report by the North/South Institute, an independent, non-profit foreign review agency.

Multilateral agencies criticized

"The leaked document does not address the overdependence of Canadian aid on multilateral agencies such as the World Food Program, development banks and the United Nations High Commission for Refugees," says Little.

He adds, "speaking personally and not as a representative of World Relief," that he believes cuts should be made first of all in funding for multilateral programs because such agencies are inefficient and therefore "poor investments. From what I've seen, they haven't worked well for the last decade."

Multilateral agencies spend three times as much money as voluntary agencies to do the same amount of work, he says, adding that voluntary agencies are also somewhat accountable to the government whereas money given to multilateral agencies is "given away."

Little's stance on this issue is different from that of both the CCIC and the North/South Institute, which argue that a reduction of contributions at this point would mean prejudging the outcome of current U.N. reforms.

Elgersma is also worried that the leaked government document shows the increased influence of an apparent trend away from development work towards more humanitarian relief. (The government has promised that emergency aid will be exempted from the 10 percent cuts, and the leaked document proposes to increase the emergency aid budget.)

Several representatives of Christian agencies express the worry that the increased exposure of relief aid via the media will lead to greater popular support for relief than for development.

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Surgeons agree on consent

...continued from p. 1

In all cases the doctors have extensive discussions with the parents, though it is recognized that the way the doctors present the situation influences the kind of decisions made.

Caniano identifies various approaches a person might take toward issues related to aggressive treatment in order to maintain the life of a severely impaired newborn: the sanctity of life principle says that all life is valuable and must be preserved; the quality of life principle allows consideration of estimated future well-being,

social integration and disabilities; the relational potential or "child-centred" standard focuses all decisions on the infant's perspective; the medical standard emphasizes that all treatment should be given up to near death.

There was general agreement in the three countries studied that parents should have the major decision-making role for infants with uncertain estimates of recovery, and for those with a severe central nervous system problem that would almost surely result in serious disability.

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New Release

Comment

Pressreview



Carl D. Tuyl

There was what you call an "oops" headline in the Feb. 20 issue of the *Ottawa Citizen*: "Mulroney in election mood. P.M. to seek nomination in Quebec riding again." Oops double squared! Medical students are taught never to say "oops" in the operating room but journalists follow a different curriculum, of course. Anyway, Monsieur is packing it in; he has taken his lumps.

Already, you can bet, campaigns for the Tory leadership are in full swing trying to raise a minimum of \$2.5 million dollars, which is still only an el cheapo effort. It is amazing that there are still people willing to tackle this job as gargantuan as mating elephants.

★ ★ ★

Also on the way out of political life is the Right Honourable Member for Yel-

lowhead who bows out with more adoration and praise heaped on him than was apportioned to all the saints of the past. Who knows, it might tempt him to change his mind, although the PCs are going to go heavy on the new generation thing. Part of that strategy will be to tell everyone interested that Chretien has already been in office for more than 30 years. They'll portray him as a sort of stone-age relic.

★ ★ ★

Monsieur's resignation is a big blow to the Liberals who were sure that they could beat him. The Party Quebecois is also in a bit of an uproar. The youth wing of the party wants more say in policy formation. Frere Jacques Parizeau is not about to give up a whole lot of power to a bunch of youngsters who have just started shaving. Frere Jacques' political motto is pretty much: "Everyone is entitled to my opinion."

★ ★ ★

Chief Justice Antonio Lamer of the Supreme Court rapped the Minister of Finance smartly over the knuckles. Mr. Mazankowski had included the judges in his two-year salary freeze and His Worship reminded the minister that salaries of the judicial were none of his beeswax. Ouch! Judge Lamer delivered himself of that jewel in a speech to the Canadian Bar Association which was meeting unpatrioti-

cally but intelligently, as is to be expected from lawyers, in Orlando, Florida.

★ ★ ★

B.C.'s Liberal leader Gordon Wilson was given the heave-ho by his caucus. Dumped, that is. All because of a rumoured pécadillo involving the charming but dethroned House leader, Judi Tyabji. Mr. Wilson did not take the jilting very gracefully.

★ ★ ★

The Russian State Archive is trying to peddle what it calls "the remains of Adolf Hitler's skull." Anyone answering that come-on might call me with a bid for the Lion's Gate Bridge in Vancouver. I'll sell it cheap.

★ ★ ★

Former Watergate plumber Chuck Colson joined the exalted ranks of Mother Teresa, Billy Graham and Alexander Solzhenitsyn by receiving the \$1 million Templeton Prize for Progress in Religion. I wasn't even on the short list.

★ ★ ★

Up till recently, West Berlin, isolated as it used to be from the rest of West Germany, drew electricity from its own power grid. On New Year's Day the city was plugged into the old East Berlin and East Bloc system. Now due to everyday

power fluctuations city clocks show wide variations in time. Four o'clock, 4:10, or 5:30 — nobody knows. What a blow to that German penchant for precision!

★ ★ ★

The U.S. ambassador to Canada has ended one of the shortest terms for such a functionary. He came in July 1992, but being of the wrong political persuasion, out he goes. President Clinton, who didn't want to tax the middle class but wanted to do the Robin Hood thing (rob the rich, give to the poor), is already hinting at a national sales tax. For sure, it would hit the pickled eggs, beans, and draft beer-for-lunch crowd.

★ ★ ★

There was a not-so-nice election campaign in Israel with the main prize being the appointment of two chief rabbis. There was more mud slinging going on in that crusade than there was in the Texas road house on mud wrestling night. Real dirty stuff.

★ ★ ★

Maybe Helmut Kohl and Ontario's Bob Rae have secret telephone conversations. Germany's cash-strapped government announced that it is considering privatizing the

Autobahns — straight out of Rae's no-longer-socialist notebook.

★ ★ ★

China's economy is growing by leaps and bounds in spite of its communistic regime, and Japan is the world's money lender. The Japanese would dearly love to get into the inner sanctum — the Security Council — of the United Nations. So far they have only been allowed to foot the lion's share of the considerable bills of the 180-member-state organization which is awash in an unfathomable sea of red tape bureaucracy (and which has 5,000 people on the payroll).

★ ★ ★

And then there were these two guys who wanted to rob a bank in Buffalo, N.Y. But the temperature, far below freezing, did not suit their delicate constitution. The solution? They robbed a drive-in bank without ever getting out of their car. Nice comfortable heist. *A la prochaine.*

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and also the chaplaincy coordinator for the Christian Reformed Church.

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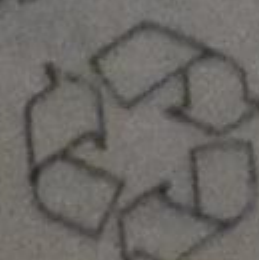
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Editorial

The most dramatic salvation story of all

Have you ever been jealous of someone with a sizzling conversion account? Say someone was into crime from the time he was a teenager. He was arrested several times, spent many years in prison and got into drugs and prostitution. Finally, after years of degenerate living, he reached the bottom of the barrel. He was ready to commit suicide.

Then, when there's not a ray of hope left, someone steps into his life bringing him encouragement in the name of Jesus. Like a drowning person the depressed sinner grabs the stick that has been extended him — he cries out to God to save him. And God does save him. In some miraculous way peace fills his heart and he finds himself on the road to becoming a disciple of Jesus Christ.

I have heard a few such stories in my life and generally they're true. They're not a bit phoney. The people that tell them are realists and will tell you that once they start following Jesus, life gets pretty tough. Satan is not that eager to let them go.

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They have their moments of doubt and struggle, but deep within burns that flame of hope and love.

From night to day

For those of us who have been Christians for as long as we can remember, such stories sometimes dwarf our own experiences of God's love. One can almost become a little jealous of people with exciting salvation stories. The more radical a conversion, the more impact it tends to make on an audience. "Conversion" means turning around. A radical conversion is like a race car screeching around a corner at 100 kilometres per hour compared to a continuous redirecting of life — which is more like a Chevelle negotiating a wide curve at 50 k.p.h.

I mentioned my feelings about conversion stories to John, a pastor friend who used to dabble in white-collar crime. He had grown up in Cabbagetown, Toronto, and had watched his brother being arrested and taken to jail. Once out of school he lived high and loose as a sales manager, enjoying an excellent salary with many perks. He constantly felt the need to enhance his already luxurious lifestyle, a need that pushed him into cheating his employers and the government. He never did get caught, but his heart started to accuse him until he finally surrendered his life to Jesus. He changed from a high-paying and secure job to an unsalaried form of ministry.

I told him that his story sounded so much more dramatic and exciting than mine. I had known the Lord ever since I was a child. Apart from a time of uncertainty when I was a college student, I never left the faith. I certainly did not act out my uncertainty by getting into trouble or by not going to church. As I got older, my faith deepened.

Trade stories any time

When I told John this, he looked at me and said, "Your story is the best story of them all. The Lord rescued you from a life of alcoholism, drug addiction, rape and murder at the ripe age of three!"

A half-hour later my friend and I were in the chapel of Collins Bay Institution in Kingston, Ont., meeting with a number of prisoners for Bible study. I told Ron, one of the inmates, about my conversation with John, and that he had said that my story was the best of all. "Hey," said Ron

without hesitating for a moment, "You can have my story any time."

As Ron said this in the setting of a prison, what he and John meant really came home to me. Their own dramatic conversion stories represent much pain and struggle, even today.

A painful blessing

By now, perhaps you, the reader, will have begun to think about the parable of the prodigal son. Although my jealousy of conversion stories was not like the jealousy of the elder son, who did not want to celebrate the brother's return to the farm, there is a bit of a parallel. The elder son, like me, did not realize the pain of coming back to the father and of rebuilding one's life afterwards.

It's true, the main reason the prodigal son is treated to a banquet is because his father is so glad that he's back. But there may be another reason. The younger son *needs* a banquet to be assured that he is welcome and to help him begin his climb out of a sinful past.

To return to the father is a painful blessing for him. He has many regrets about the past years and he has to work hard at getting the pig-sty out of himself.

A faithful witness

The conversations I had with John and Ron also threw a new light on another part of the parable, the father's statement to the elder son: "You have always been with me; everything I have is yours."

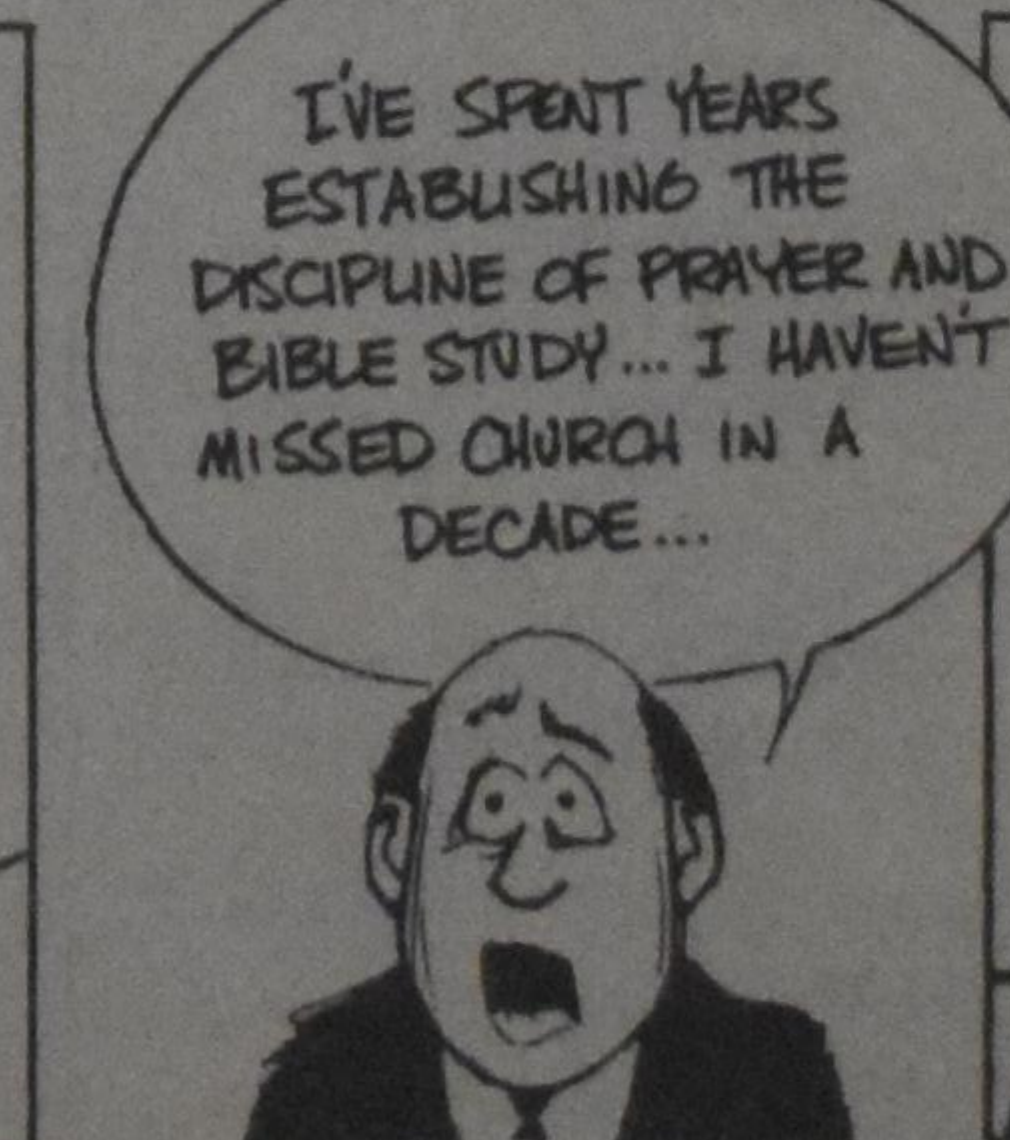
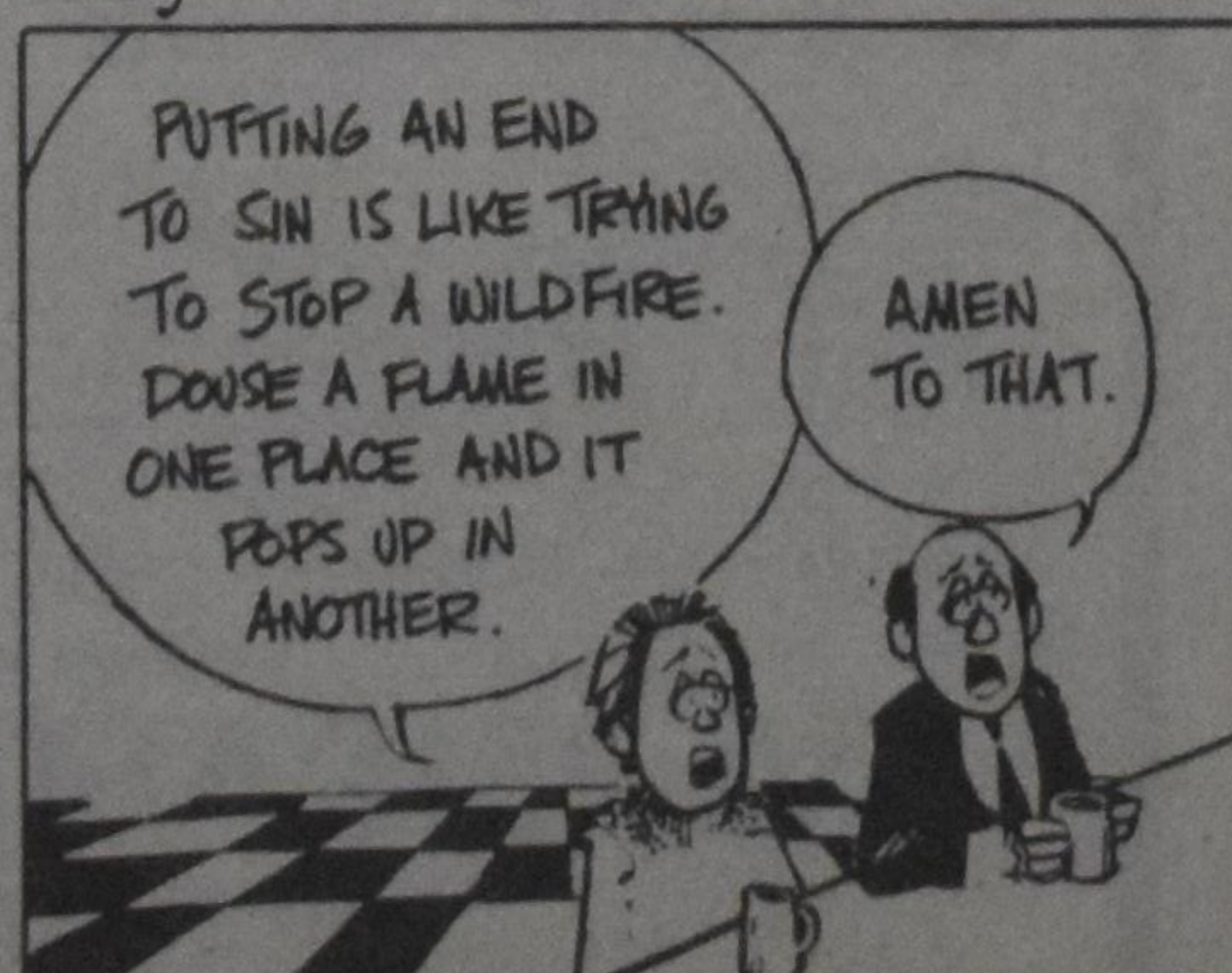
Two people I know have been involved in volunteer prison work for almost 20 years. They told me once how they, husband and wife, still love each other and how that has become a powerful witness to prisoners, who are so accustomed to marriage break-up and poisoned relationships.

Everything the father has is ours: a marriage that works, a family that holds together, uninterrupted schooling, good childhood memories, extended family and friends, a church community that cares, a place and task in life.

What a story we have to tell to the world when we stay with the father and faithfully work in his creation!

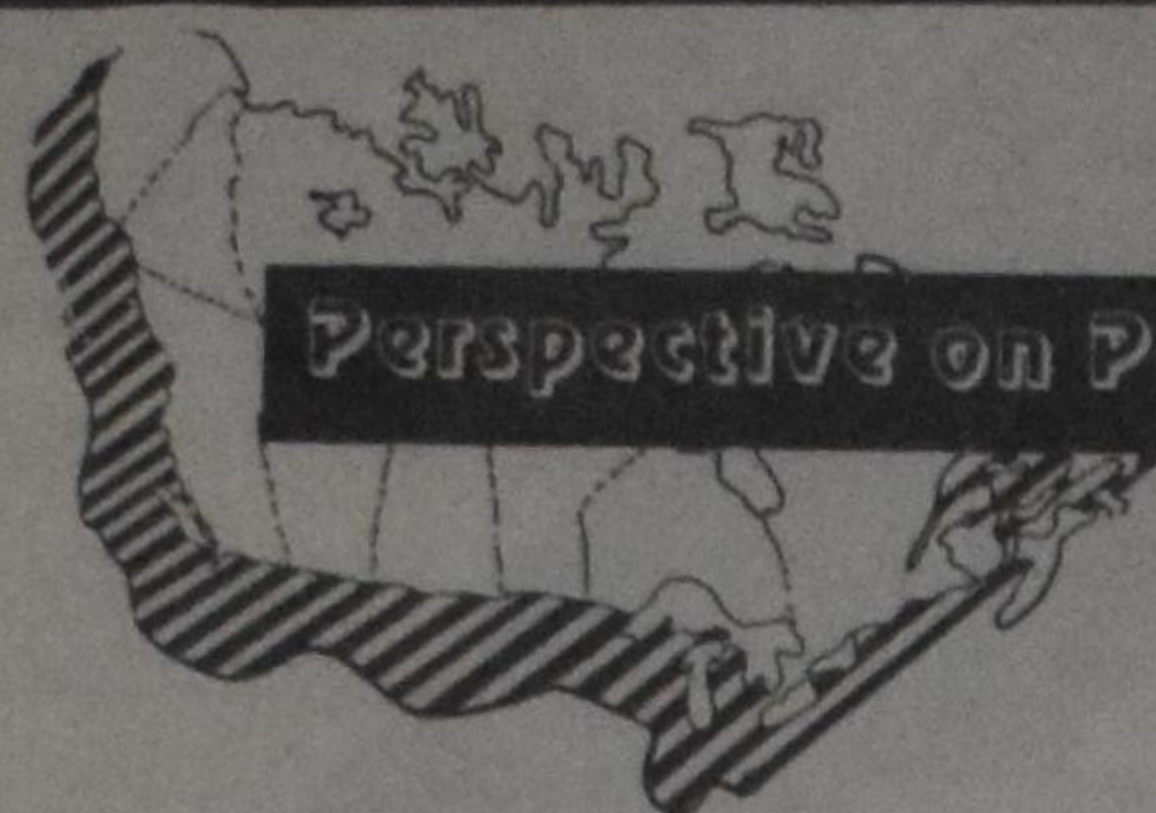
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Beyond Belief



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Politics / Letters



Paul Marshall

Don't doctor the numbers — the real ones are bad enough

Carleton University sociology professors Walter Dekeseredy and Katherine Kelly have caused quite a stir with their report of abuse on dates.

They reported that 81 percent of the women that they had questioned in a national survey said that they had been subjected to sexual, physical and psychological abuse by someone they had dated.

Meanwhile, 76 percent of the men acknowledged that they had engaged in such abuse.

The report, sponsored by Health and Welfare Canada as background for policies on abuse consequently maintains that "female ... students' fear of being victimized by male-dating partners is well founded."

If the impression given by these figures is correct then campuses must be veritable seas of abuse and violence. Indeed, the authors claim that their numbers may even be too low because many people are too fearful to report such incidents.

But when we delve into the actual questions and statistics themselves, the problem looks a little different. The authors defined "abuse" very broadly so as to include such items as swearing or insults, or putting someone down in front of friends or family.

Not surprisingly, most women have suffered this at one time or another, and it is *this* phenomenon that produces the abuse levels of 81 percent. Indeed, from the authors' figures it appears that more than 70 percent of men have also suffered such abuse.

The authors also claim that 19 percent of the women have been sexually assaulted. But such assault is defined to include such items as "giving in" to sexual activity (not including intercourse) because of "arguments." What constitutes an argument is not clear.

My point is not that these types of activity are unimportant. Many of them are; they can be humiliating and painful for those involved.

But the problems are first, that we're not sure what is involved since the categories are so broad. They lump together rape and put-downs.

Secondly, the overall claims of levels of "abuse" and "sexual assault" are misleading. When we hear of "sexual assault" we typically think of physical violence and rape; when we hear of "abuse" something similarly vile comes to mind. Hence a figure of 81 percent for "abuse" conveys the impression that the average female student is continually subject to rape and physical abuse and that the average male student is a violent lout.

When this discrepancy was pointed out to Professor Kelly she responded that psychological abuse could lead to sexual and physical abuse and needs to be taken seriously.

Exaggerating and trivializing disguise the problem

She's right. But that's not the point. The point is that it does no one any good to pretend that rape and insult are in fact the same thing. It exaggerates the one and one could trivialize the other.

What is tragic is that the report has no need to engage in such hyperbole. The authors' figures show that between three percent and 10 percent of women have suffered what *anyone* would call sexual assault from a dating partner. This includes thousands of (mostly) young women, and is a problem enough for us to look at and deal with.

Inflated and sensationalized figures simply contribute toward disguising the whole thing. Most people on campuses know that there are major problems, but they also know that most women's lives are not continual hells of abuse. Figures of 81 percent simply contribute to the notion that *all* talk of abuse is simply the invention of loony feminist sociologists. Already established overkill seems to be reinforcing a tendency in male students to dismiss any concern about abuse at all.

Problems of sexual assault are urgent. I know that from more than media reports. But exaggerated numbers blind us and, hence, disable us as we seek to combat this problem.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

'Homo Munich' not a pacifist, 'homo economicus' not a Christian

Christian Courier of Jan. 29 contains two letters on which I would like to comment.

Henry Lammers points out quite correctly in "The pitfalls of pacifism" that "pacifism... is too often synonymous with appeasement." Lammers himself appears to make the equation in his reference to the Munich Agreement.

Significantly, the largest pacifist organization in Britain in the 1930s, the Fellowship of Reconciliation (FOR) distanced itself from that agreement. One of the reasons FOR rejected it was the absence of a Christian understanding of justice.

Lammers implies that pacifists do not have a high regard for justice when he states that "I, like pacifists, love peace. However, I also believe in justice." Let me assure Mr. Lammers that, historically, pacifists have had a deep sense of justice. Their sensitivity to justice should not be a surprise because over the centuries pacifists have been victims of injustice.

Foundationally flawed

My second comment concerns "Columnist revisits 'Robin Hood,'" in which Clarence Bick indicates his preference for a capitalist system as envisioned by Adam Smith, in which there is equal opportunity and information to all — the Smythian ideal was never put into practice. Nor can it be because Smith held foundationally flawed ideas. Smith assumed that human beings are essentially good. Given their good na-

ture and adhering to the natural economic laws, human beings would be able to bring about the good capitalist system.

Furthermore, like Rousseau's "Emile" or Wollstonecraft's "Emily," Smith's "homo economicus" is a rather independent, autonomous person. This Enlightenment idea is today commonplace in Western society.

Inclined to evil

But is the idea that a person is essentially good and autonomous biblical? I'm sure that Bick's answer would be No (I think I can be sure because Bick has taught at Redeemer College and thus must have signed its statement of principles, a document which rejects the Enlightenment ideology).

Rather than being good and autonomous we are inclined to do evil. We are dependent on God and interdependent with one another. If the Smythian capitalist system is so foundationally flawed, can Christians then accept such a system? Historically, many Christians accepted it, so Clarence Bick is hardly an exception. But in spite of their acceptance the system remains unbiblically based.

From a Christian perspective we need to take the interdependent triangular relationship between employer, employee and community more seriously than Smith did.

**Bert den Boggende,
Hamilton, Ont.**

Prent not post-guilt, says artist Langbroek

You are to be commended for two articles on art in the Feb. 5 issue of C.C. They were both excellent.

I particularly appreciated Michelle ter Haar's review of Greg Curnoe's show at Redeemer College because it is a hard show "to get into." She opened it up for me and helped me see aspects of his art which I had not read into his works when I was at the opening of the exhibition. Leading us into someone's art is the sign of a good reviewer.

The feature article on a lecture given by Dr. Calvin Seerveld made me regret not having been there. Dr. Seerveld's lectures are always insightful and inspiring, not only because of what he says but also because of his creative use of language.

I do, however, have a question for Dr. Seerveld. This question may have arisen because of the abbreviated nature of the article. But when Seerveld uses Mark Prent (not "Print", Mr. Editor), who makes sculptures of mutilated bodies and parts of anatomy on meat hooks, as an example of post-modern art, he seems to infer that this work revels in a post-guilt, gruesome depiction of horror that ignores Auschwitz.

For me Prent accentuates and brings me face to face with Auschwitz, as his work relates directly to our horrendous capacity to treat other humans as animals. The normalcy of this depiction makes it even more horribly abnormal and gruesome. Prent's art is post-Christian for sure — there's not a nuanced ray of hope to be found.

**George Langbroek,
St. Catharines, Ont.**

Correction

The second paragraph of John Heeg's letter to the editor last week was incomplete and should have read: "If, when it comes to church growth, we would be less critical and more tolerant of each other, apply some of Dr. Robert Schuller's motivation and a little less theology, a bonding might ensue that may even negate the reason for the existence of the Christian Reformed Home Missions Board."

Editor

Letter / Society

Socialists, unlike capitalists, are immature

It would seem that Mr. Sinnema, who "Cannot find himself in Bick's ethical world" (C.C. Feb. 12), doesn't believe in the right of the individual to acquire personal wealth. He refers to a celebration of *laissez-faire* economics as being unreconcilable with his politics.

These politics can be construed only to be of a socialist nature. I assume Mr. Sinnema to be a very young man. According to the late Sir Winston Churchill, and he is supported by many economic experts, including Mr. Bick, "If you're not a socialist by the time you're 20, you don't have a heart; however, if you're still a socialist by the time you're 30, you don't have a mind."

It might enlighten Mr. Sinnema to realize that socialism hasn't worked for Fidel Castro and it is unlikely to work for any of us.

Mr. Sinnema draws on the Bible for some of his knowledge. But the Bible refers many times to people being richly blessed, people such as Abraham, Jacob, Solomon, etc. These folks weren't richly blessed by socialist methods, but by hard work and smart work blessed by God.

I know for a fact that Mr. Bick is both a Christian and a businessman with a sincere so-

cial conscience, as I'm sure is Mr. Van Keulen. To call the latter's remarks "bigoted slander" is slanderous in and of itself. I am sure that what both these gentlemen meant was that there is no free lunch, and unless you are truly disadvantaged your lunch should not be paid for by the rest of society.

Mr. Sinnema should realize that welfare, paid for by excessive taxation of the working people, is self-perpetuating. Those receiving it want more of the same and have very little incentive to seek work when it is available.

If Mr. Sinnema had read Mr. Bick's column "Make the rich pay?" (C.C. Feb. 12), he would realize that Mr. Bick does indeed know what he's talking about. As he states, our economy is run with a win-win relationship. If business thrives, so do the workers.

When wealth is created by capitalists, the socialists prosper, never the other way around.

I am sure Mr. Sinnema means well, and I'm sure by the time he's 30, he will understand the basics of economics as they truly exist.

Gerry Prins,
Hamilton, Ont.

ROOFTOP MUSINGS

ALYCE OOSTERHUIS



'Just sex'

In the first week of February The King's College held its sixth annual all-college conference on interdisciplinary issues. This year's topic was human rights and Canadian society, with Dr. Paul Marshall featured as the keynote speaker. I had been asked to lead a workshop on gender and rights and to come up with a pithy title. "Just sex" seemed appropriate for the occasion.

Not being a gender issues or legal rights expert, I prepared for the workshop by reading contrasting views on topics such as feminism, equal pay for equal work, equal access to vocational opportunities, affirmative action in the work force, gender differences and similarities, stereotypes, single parenting and related issues. I formulated questions pertaining to the topic and set out to do my gender-related duty.

The workshop was held twice and the difference in the groups' dynamics was striking. The first workshop was attended by mostly women and the hour-long session flew by as various women disclosed some of the issues they were struggling with: sexist graffiti on office doors; co-parenting and communal acceptance; reverse discrimination and the lot of white, English-speaking males.

The second session was mostly men and they discussed the same questions, but gave very different responses: "If women find their work being undervalued they should join a better union"; "It's a dog-eat-dog world and women will have to learn to fight or be trampled." Equality means no special status (regardless of previous in-

justices) for *anyone*. At the conclusion of both sessions, faculty and students concurred that we still have a long way to go in developing empathy to overcome our hardheartedness and in gaining an awareness of the impact of our attitudes and bigotries.

Striking consequence

What has been the most striking consequence of those sessions is the development of a sense of "relatedness" among the people who were present. (The term "bonded" is too over-used to be effective.) Students who had previously passed over my existence now stop to talk to me in the halls. Faculty members who had always seemed too preoccupied to talk beyond the formal nod in the hall, now share books they have received on gender issues. Mature female students, struggling with child care and work-load issues, appear at my doorway.

What this result illustrates is that one cannot continue to sweep uncomfortable topics under the rug of restraint and tolerance for the public good. Painful issues and words have to be addressed and expressed. Behind many facades linger people eager for a hand that will reach out and say: "Let's explore this together."

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at the King's College in Edmonton.

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Advice column for cave women around 250 B.C.

I'll tell you the real secret of how to stay married. Keep the cave clean. They want the cave clean and spotless. Air conditioned, if possible. Sharpen his spear and stick it in his hand when he goes out in the morning to kill that bear. And when the bear chases him, console him when he comes home at night, and tell him what a big man he is. And then hide the spear so he doesn't fall over it and stab himself.

Jerome Chodorov and Joseph Fields

**Look for
Peter & Marja
on
page 14...**

Music/Arts

Music Review

Psalmen en Gezangen (Psalms and Hymns)

Jan Overduin, Organ

A Canzona digital stereo tape (CT-92008). See below for information about availability.

Marian Van Til

This organ recording, made last year, contains 19 psalms and hymns in settings by two universally renowned masters — Bach and Mendelssohn — and several 20th century Dutch organist-composers: Jacob Bijster, Jan Zwart, Cor Kee and Feike Asma. In a way, this is a “nostalgia” album, but not nostalgia in a superficial “remember when...” sense. It is a loving reiteration of music (and the biblical truths of the texts accompanying it) which a generation of devout, post-World War II Dutch immigrants brought with them to their new country and continent.

Tribute to a generation

In liner notes organist Jan Overduin explains that this is a tribute to that post-war generation, among whom were his parents. They and their generation gave their offspring a “rich legacy” of songs, hymns and psalms, Overduin believes — music which was “an absolutely vital and integral part of daily life.” Now that people of that generation are aging they are returning to that heritage of Dutch song “to gain from it the strength and comfort to face that final journey.”

The offerings on Side 1 are mostly meditative (e.g., Bach's setting of “If Thou But Suffer God to Guide Thee,” and hymns such as “In you, My Lord, Is All My Hope.” Side 2 begins with the rousing Genevan Psalm 68 (“Let God Arise and By His Might”) and includes settings of Psalms 23 and 84 and various hymns.

Overduin plays the organ of St. Matthew's Lutheran Church in Kitchener, Ontario, where he is the regular organist. His full-time job is as a music professor at Sir Wilfred Laurier University and he is a consummate musician and recitalist. His organ registrations (the use of stops to produce differing sounds) are imaginative and varied.

Though his recitals prove he is a masterful improviser (an all but lost art in North America) it's too bad that gift doesn't come to the fore on this recording. Perhaps modesty has compelled Overduin to limit his own improvisations and concentrate instead on the compositions of others.

There's not as much information included with the recording as one might like. The song titles are in English only (somewhat of a hindrance, even to native English-speakers who know some of these pieces by their Dutch or German titles). And unfortunately, we're told nothing about the organ, — all we know is what we hear: it has a fairly Romantic sound but nevertheless has some crisp Mixtures and penetrating reeds and doesn't sound “mushy.”

Mission project

Whether you're young or old, if you've learned to appreciate the strength of the tradition from which this music comes, you will surely enjoy this sensitively performed recording.

This tape has been sold to raise funds for a Guatemalan mission project being conducted by the Free Reformed Churches of North America, in which Overduin's father was a pastor for many years until his retirement (and in which one of his brothers is still a pastor and in which a sister is a missionary). In order that the greatest possible amount could be raised for the mission project, Jan Overduin donated his services for the recording.

Play it again...

It was only after we had reviewed this recording that we learned the original run of tapes has been sold out. To make the recording available again a minimum of 100 orders must be received. If you're interested, let *Christian Courier* know and we'll pass on your requests — and then we'll let readers know whether a new batch of tapes is feasible. (Cost would be \$10 each, plus \$2 shipping and handling.)

‘Teddy Baehr’ awards honour ‘clean’ films

LOS ANGELES, Calif. (EP) — Ted Baehr, president of the Christian Film and Television Commission (CFTVC), chose the recipients of the “Teddy Baehr” awards based on the values reflected in the films. But the movies had more than virtue in common. The clean films were also money-makers, according to Baehr.

“The surprising thing is, these turn out to be the most profitable films Hollywood produced during the year,” he said.

Of the 25 highest-grossing box office hits of 1992, 24 percent were featured on Baehr's “Top Choices List,” published bi-weekly in *Movieguide*. “Time magazine's reviewers picked only 16 percent of these films to be hits. The *Los Angeles Times* picked only eight percent. And Roger Ebert selected only four percent,”

said Baehr.

Baehr said Hollywood and leading reviewers are out of touch with the moviegoing public. “Our group, in their support of films at the box office, reflects values that are much different from the values considered centrist within the motion picture industry,” he said. “Overwhelmingly, the entertainment industry is far out of touch with the tastes of the average American and this continues to be reflected in declining revenues for the industry at the box office.”

Baehr is spearheading a campaign to urge voluntary compliance with a motion picture and television code, and has gathered more than one million petitions in favour of “clean” movies. A recent Associated Press poll found that 82 percent of Americans want less violence in films, 80 percent

want less foul language, and 72 percent want less sexual content.

Baehr's organization called a news conference Feb. 10 to honour ten “family films” and ten films for “mature audiences.”

Honoured as the best family films of 1992 were: *The Muppet Christmas Carol*; *Honey, I Blew Up the Kid*; *Aladdin*; *The Mighty Ducks*; *Beethoven*; *Where the Red Fern Grows*; *Part 2*; *Home Alone 2*; *Lost in New York*; *Rock-A-Doodle*; *Dark Horse*; and *Little Nemo: Adventures in Slumberland*.

Honoured as the best 1992 films for mature audiences were: *Sister Act*; *The Ox*; *Forever Young*; *Lorenzo's Oil*; *The Last of the Mohicans*; *Enchanted April*; *The Quarell*; *A Day in October*; *Daughters of the Dust*; and *Efficiency Expert*.

Moscow learns English

Larry MacDonald

MOSCOW, Russia (Canadian Scene) — People in Moscow are now learning English through broadcast lessons produced by Radio Canada International. “Everyday English” is being broadcast in Moscow and the surrounding area every Sunday at 1400 hrs local time.

Plans call for people in other Russian cities to learn English through lessons produced by Radio Canada and broadcast locally. The programming reflects Canadian realities.

The English language course was produced with the support of the Task Force on Central and Eastern Europe of the Department of External Affairs. There will be 40 half-hour lessons, ranging from everyday life in Canada, including topics on Canadian democratic institutions, the geography of the country, its linguistic duality and multiculturalism.

As soon as the program started, requests started to come in from other Russian cities. To date, 12 regional radio stations want to broadcast the Canadian English lessons. In the near future, listeners in Bryansk, Cherkassk, Chita, Irkutsk, Ivanovo, Krasnoyarsk, Kurgan, Novgorod, Ryazan,

Stavropol, Tyumen and Ufa, will also be able to learn English from the series.

“Everyday English” was first broadcast in China in Mandarin-English versions. The course, which began in 1990, reaches a potential audience of

over 150 million.

Radio Canada International is the external service of the CBC. It broadcasts around the world in English, French, Arabic, Chinese, Russian, Spanish and Ukrainian.

How to learn French in France without crossing the Atlantic

(Canadian Scene) — On Jan. 2, 1993, a new educational institution opened on French soil. It's called Francoforum and it offers “immersion” courses in French language and culture. But Canadians don't have to cross the Atlantic Ocean to study at Francoforum.

The courses are given in the French territory of Saint-Pierre et Miquelon, located only 25 kilometres from the coast of Newfoundland. These islands are easily reached by air or ferry.

Courses of from one to four weeks (or longer) are available for Canadian high school or university students, teachers, senior citizens or other individuals. Some of the courses have been approved for credits by the Ontario government and the University of Toronto.

Information is available from ART Information Francoforum, BP 4247, Saint-Pierre et Miquelon, telephone (508) 41-22-22.

Church, Marian Van Til, page editor

Young Catholics from around the world to gather in Denver this summer

OTTAWA, (CCCB) — Tens of thousands of young people from dozens of countries will join Pope John Paul II in a pilgrimage to celebrate World Youth Day in Denver, Colo., Aug. 11-15, 1993.

Pope John Paul II will participate in the gathering in the shadow of the Rocky Mountains, leading a prayer vigil on Saturday, Aug. 14, and celebrating mass on Sunday, Aug. 15. A number of Canadian bishops will participate in the events as well.

During their time in Denver, people aged 13-39 will pray, sing and celebrate, sharing life stories, food and lodging. Activities will occur in at least seven languages. Mornings will be devoted to catechetical sessions and celebration of the eucharist. In the afternoons the pilgrims will participate in concerts, dramatic performances, meetings with bishops, intercultural exchanges and community service activities.

The Pope established World Youth Day in 1986 to celebrate the faith and life of young people. He "wanted to focus attention on youth in the church, to tap their vitality, and to emphasize their mission in evan-



Pope John Paul II.

gelizing contemporary society." Previous celebrations have occurred in Italy, Argentina, Spain and Poland.

In a statement to youth in August 1992 the Pope said that the Denver event would "enable young people to ex-

amine their deepest aspirations, to heighten their sense of belonging to the church, to proclaim their common faith in the risen Christ with increasing joy and courage."

Travelling, living in community

On their pilgrimage to Denver young people from all over North America will gather in their local areas, then travel together to "hub" cities in the United States. They will continue the journey, in caravan fashion, from

those cities. In Denver they will stay in hotels, tent cities, campgrounds, in college dorms or with host families. Inexpensive meals will be readily available.

The theme for the Denver event is taken from Christ's words in the gospel of St. John: "I have come that they may have life, and have it to the full."

In his message regarding World Youth Day, the Pope indicated his hope and expectation that young people would see their attendance at Denver not as an isolated event, but as part of a lifelong pilgrimage. "Christ," the Pope said, "has made you his ambassadors, the primary evangelizers of your contemporaries."

In Canada, planning and organizing for the Denver event is occurring at the diocesan level. Young people interested in making application or receiving materials must contact their local diocesan office. The deadline for registration to attend is March 15, and April 30 for university students.

Four young Canadians, one representing each of the country's regional episcopal assemblies, will be named to the forum as representatives of the Canadian Conference of Catholic Bishops.

Booklovers in Philippines find back-porch paradise

BAYOG, Philippines (MCC) -- The Glass-Hess family's newspaper is black and white and read all over.

When this Mennonite Central Committee (MCC) family moved here to Bayog, an isolated village on the island of Mindanao, they decided to purchase a daily newspaper to keep up with world happenings.

They soon discovered many people — students, neighbours, nuns at the local church — were eager to pore over their newspaper. Only one other person in their village of several thousand could afford to buy one.

So last spring the Glass-Hesses poured a slab of concrete in the sea of mud behind their house, patched together a grass, tin and plywood roof and acquired a wooden cupboard for books and magazines. Their "back porch library" delighted village booklovers, especially children.

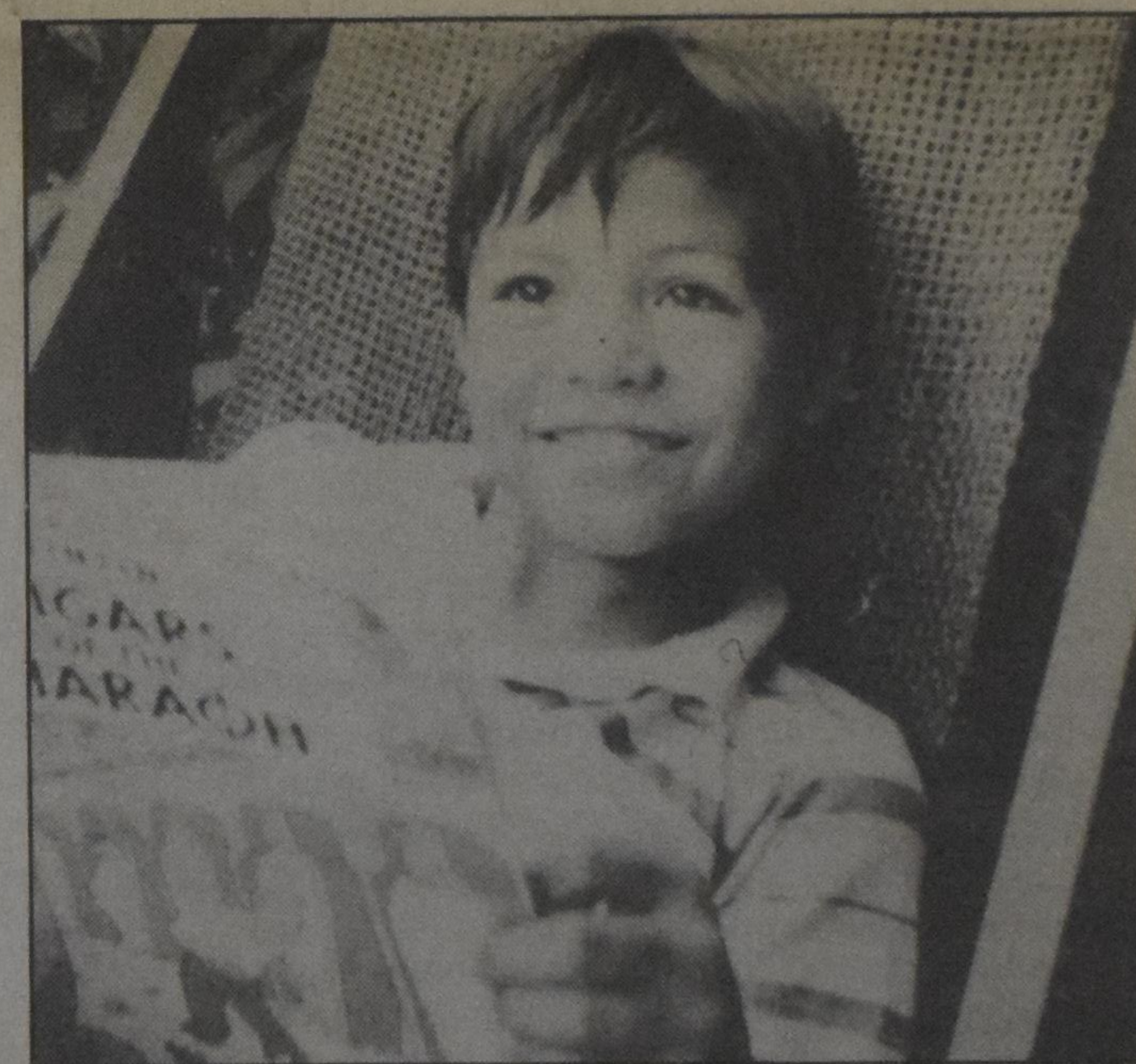
"Every weekend children devour books and magazines on our porch. Even those who hate school spend hours here reading," reports Karen Glass-Hess. Nature magazines like *Ranger Rick* and *National Geographic*, as well as Bible comics and picture books, are favourites.

About 300 library cards have been issued; an average of 40 to 50 people visit the library daily.

Promoting literacy and native culture

Although many books and magazines are in English or Tagalog, the Philippines' national language, Glass-Hesses scoured bookstores and elicited translation help from neighbours to provide farming, health and environmental materials in the local language.

"These local language materials help disperse information while promoting literacy," says Karen. The materials also



MCC PHOTO BY MIKE HOFKAMP

A child enjoys a book at the Glass-Hess family's back porch library.

help people value their own language, she notes.

Occasionally the Glass-Hesses load a box of books on their motorcycle, taking their library on the road. This "book-mobile" is highly popular and would be "welcomed in dozens of villages," says Karen.

Dale and Karen Glass-Hess, and their children Laura and Wesley, are most recently from Mesa, Arizona. They are members of Shalom Mennonite Fellowship in Tucson, Arizona. Dale is originally from Grantsville, Md., and Karen is originally from New Danville, Pa.

The Glass-Hesses work with a Catholic church to promote literacy and agriculture development among the Subanon, a tribal group.

Shapers of the Reformation

Dr. Heiko Oberman

Professor of Late Medieval and Reformation Studies
University of Arizona
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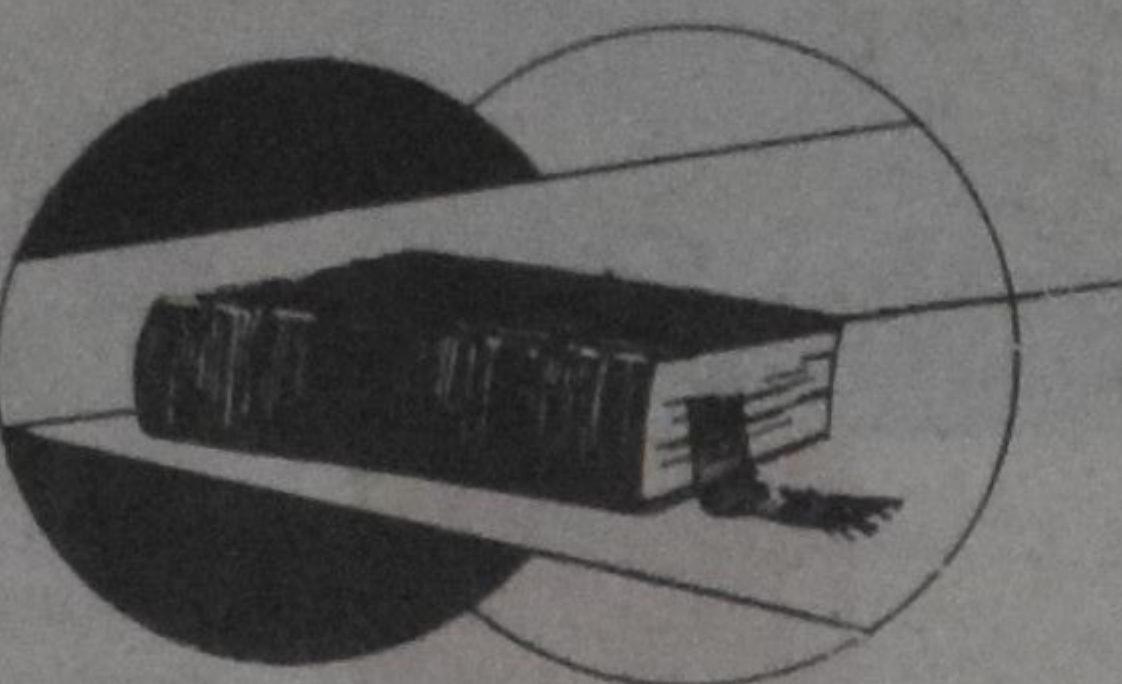
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Bible Notebook

Al Wolters



People of (his) good will

"Glory to God in the highest, and on earth peace to men on whom his favour rests" (Luke 2: 14, NIV).

The song of the angels in Luke 2 is a familiar part of the Christmas story. Music lovers are also familiar with its Latin form: *gloria in excelsis Deo*, and many Christians of Dutch extraction know it as *Ere zij God*. It is a fitting hymn of praise by the heavenly hosts to celebrate the birth of the Messiah.

There has been some dispute in the past about the exact wording of the angels' song, since the Greek manuscripts of the New Testament differ slightly with respect to the last phrase of the song. The manuscripts on which older translations are based have the Greek words *en anthropois eudokia*, which means literally "among men [generic]: good will." This yielded the familiar words "good will toward men" of the King James Version, and *in de mensen een welbehagen* in the Dutch *Statenvertaling* (still preserved in number 214 of the *Psalter Hymnal* of the Christian Reformed Church).

Newer translations of the Bible follow older and more reliable Greek manuscripts, which have the reading *en anthropois eudokias*. The addition of one letter at the end makes for quite a difference in meaning: literally "people of (his) good will," or "people on whom his favour rests."

So the point of the song is not that the Christmas spirit generates lots of "goodwill toward men" (as many Christmas cards suggest), but rather that with Christ's birth peace is promised to God's chosen people. That is undoubtedly the message which the angels intended to convey, as virtually all contemporary Bible versions agree.

Hebrew original found

However, the phrase "people of (his) good will" sounds odd in Greek, and scholars have long suspected that Luke's Greek is really a translation of a Hebrew original. We don't know what language the angels used when they sang their song to the shepherds on that first Christmas night, but it was probably either Hebrew or Aramaic.

In any case, New Testament scholars have long suspected that the first two chapters of Luke's gospel are based on Hebrew originals, and they have tried to guess what the original Hebrew of the angels' song might have been. In the case of the phrase "people of (his) good will," they guessed long ago that the Hebrew original would have to be *'anshe ratson*, since *'anshe* means "people of," and *ratson* is a word used for God's "good will" or "good pleasure."

In the light of this, it is interesting to note that this phrase does occur in one of the recently published Dead Sea Scrolls. A little more than a year ago, photographs of all the hitherto unpublished Dead Sea Scrolls were finally published, and one of the documents which they reveal contains the exact Hebrew phrase that scholars had long suspected was the original of "men [people] of (his) good will" in the song of the angels. This confirms the reliability of the earliest Greek manuscripts of the New Testament, and demonstrates once again how deeply embedded the New Testament is in the Jewish culture of its day.

As far as I know, no one else has noticed this interesting little sidelight on the song of the angels. I hope to publish the details in a scholarly journal before long.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Students from 12 countries study at Reformed Bible College

Robert VanderVennen, with a release from RBC

GRAND RAPIDS, Mich. — An exciting mix of overseas students are studying for church vocations at Reformed Bible College this year.

Most of these students want this advanced specialized study so they can serve Christ better when they return to their homes.

Damali Sempangi was born into a Christian family in Uganda but where the Gospel is not yet securely rooted. She wants to be an evangelist in her country, where it is estimated that 30 percent of the population will suffer from AIDS by the year 2000.

Rose Chebii's home is in Kenya, where she also grew up in a Christian family. She is

working for the bachelor of religious education degree with the hope of becoming a religious education teacher in a mission school in Kenya.

Other RBC students have come from Serbia, Colombia, China, Peru, Jamaica, Mexico, Nigeria and Senegal. RBC alumni are now working in 51 countries on six continents around the world.

Parochial school teachers in Minnesota allowed to unionize

ST. PAUL, Minn. (EP) — Though the Roman Catholic church has battled for years against unionization in its parochial schools, officials at the church-run Hill-Murray High School in suburban St. Paul, Minn., have decided to allow lay teachers to organize with the Minnesota Federation of Teachers.

Catholic officials have decided not to appeal a Minnesota Supreme Court ruling which held that teachers at the Maplewood school can organize a union without violating the religious liberty interests of the school. The decision came as a surprise, since church officials said as recently as October that they planned to appeal the ruling.

Hill-Murray officials had argued that unionization of teachers could lead to state mediation of disputes, which

would result in government control of a religious institution. The Minnesota Court of Appeals supported this argument with a 3-0 vote, but the Minnesota Supreme Court rejected that decision 6-1.

Church officials did not explain their decision, but it is believed that national Catholic leaders may have determined that the Hill-Murray situation would not make a good nation-

al test case on the issue of unionization in parochial schools.

Lay teachers in Catholic schools are unionized in Boston, Cleveland, New York, Philadelphia, Pittsburgh, St. Louis, and elsewhere, but union officials estimate that only about 10 percent of the nation's lay work force in Catholic schools is organized.

Lutheran numbers declining slightly

GENEVA, Switzerland (EP) — The total number of Lutherans world-wide in 1992 was 58.3 million, according to information released by the Lutheran World Federation based in Geneva. The 1991 figure marked 58.7 million. The Church of Sweden remains the world's largest Lutheran church with 7.6 million mem-

bers, followed by the Evangelical Lutheran Church in America with 5.2 million. Germany, where the Lutheran tradition has its origin, has the largest number of Lutherans in any one country, with its 15 Lutheran churches having a combined membership of 14.8 million.

No state church?

LONDON, England (EP) — *Adventist News Review* reports that according to a survey conducted by a London research group, a majority of British members of parliament are in favour of separating the Church of England from the government. Criticism of the Conservative government policies in recent years by church leaders has led to calls for the separation.

At present, changes in the church's policy require approval by the parliament. The Church of England has been headed by the British monarchs since King Henry VIII separated it from the Roman Catholic Church in the 16th century.

Blue Psalters Needed

The Christian Reformed Church, Athens, Ont., is looking for good, used blue Psalter Hymnals (latest edition) to purchase.

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Carl D. Tuyl

The story which follows has an antecedent that goes back more than 30 years....

It was a snowy January Sunday and I was scheduled to exhort in the Christian Reformed Church of Forest. My denomination had not yet added the homiletic method of "expounding" to its currently varied and colourful bouquet of possibilities with which to address congregations. The choice was simply between "preaching" and "exhorting."

Because I was an unordained theological student my elocution was to be designated as "exhorting," which according to *Funk & Wagnalls Standard Dictionary* has several meanings. The first is "to urge by earnest appeal or argument"; the second is "to advise or recommend strongly." Only much later did the denomination add *setting out in detail*, or "expounding," to its repertoire.

★ ★ ★

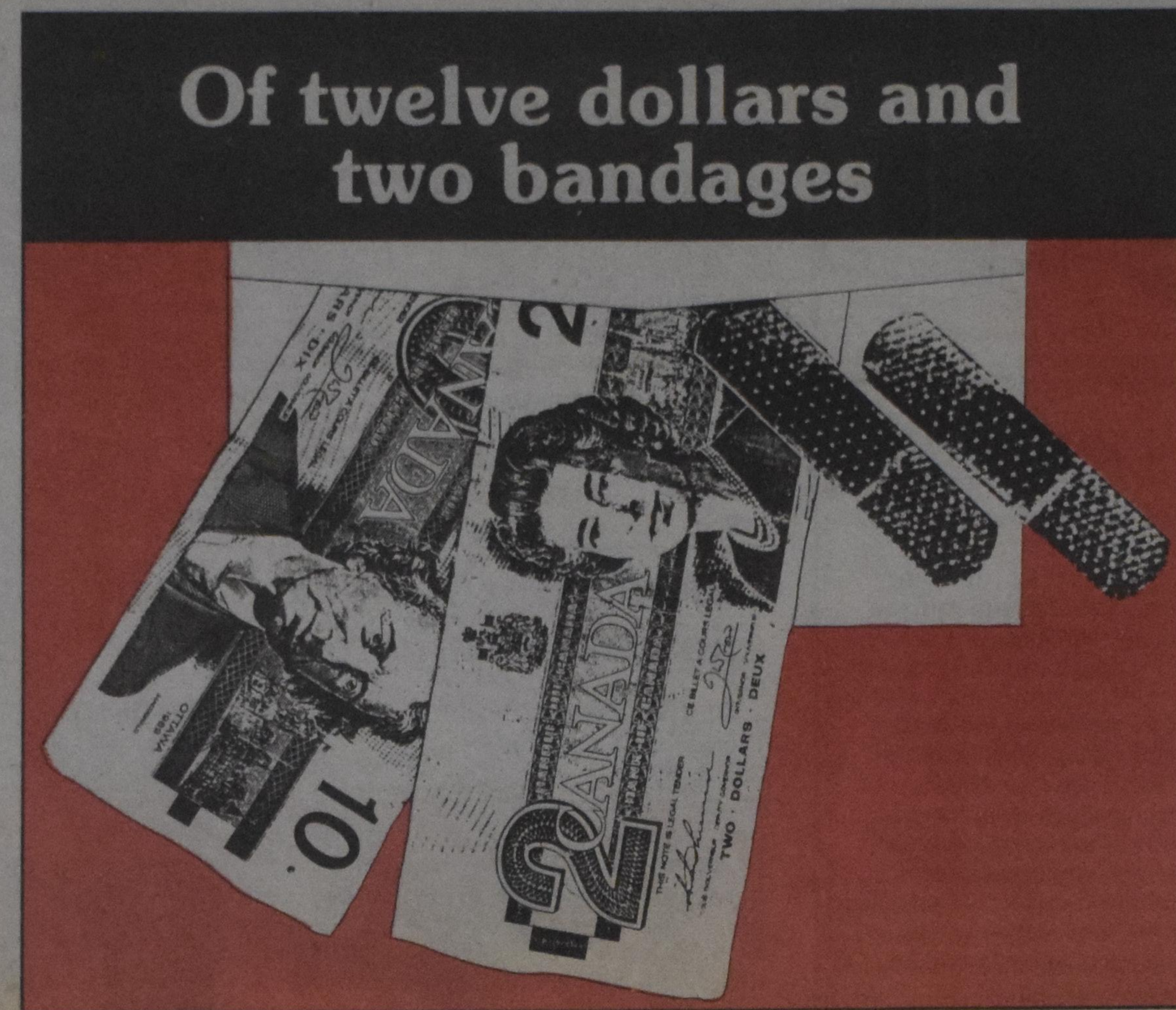
I arrived early Saturday afternoon in the village. My seminary counselor frowned on travelling on Sundays, and not wanting to irk such an important person in my life, I planned my foray to Forest so that the Sunday would not be desecrated by driving long distances. It did mean that in true Pharisaic fashion I would leave shortly after the hour of midnight on Monday morning, which caused my hosts considerable discomfort because they felt that they were obliged to keep me company till the hour of departure.

Upon arrival at the home of the family which would supply me with bed, breakfast, lunch and dinner, I was shown to my room where I would sleep and spend time in silent meditation — which my host deemed to be a necessary preparation for the coming services, and which also would relieve him of the duty to entertain me.

The time which we spent together was mostly occupied with a sort of scarcely disguised reconnaissance of my place on the theological spectrum. This was in preparation of an eventual call, as I understood much later. My host also tried to impress me with the high quality of my billet, assuring me that his home was one of the few in the congregation that was adorned with indoor sanitary facilities.

★ ★ ★

The time came to do my exhorting. The services were held in a municipal edifice that, judg-



ing from the furniture in the room, was also the place where the town council met. The podium from which I was to urge by earnest appeal and argument was furnished with a make-shift pulpit, behind which stood a chair that was undoubtedly the mayor's seat.

To call that imposing structure a chair was a bit of an understatement, if not an insult. It was a monument dedicated to the very *concept* of authority. It conjured up pictures of Her Majesty's throne in the House of Commons. It was an artistic creation of wood and leather, albeit the leather did look like it could stand some refurbishing.

Lowly theological student that I was, I felt not quite qualified to deposit myself in its solemn embrace. I conducted the first part of the service standing behind the make-shift pulpit.

When, however, the time had come for the preparatory hymn during which three collections were also taken, I had sufficiently overcome my feelings of inferiority to seat myself in what obviously was the chair of some very important municipal functionary.

★ ★ ★

Alas, as soon as my buttocks hit the leather, the throne protested this probably unusual load by firing one of its springs. That spring must have been an evolutionary forebear

of the smart bombs which we saw demonstrated during the Gulf War, for it hit me exactly at the spot where it could produce a maximum of distress. A blinding flash of pain, not unlike the one that is caused by the dentist touching a nerve ending with his or her drill, filled my whole being with pure and unadulterated agony, from my toes to the bald spot on my head.

I felt blood trickle down my leg. I jumped up with the speed of stone hurled into the air by a volcanic explosion. The congregation probably interpreted my jerky jump as deriving from my eagerness to urge by earnest appeal and argument, to exhort that is. My leap was, however, more like the sudden twitching of a person undergoing brain surgery. Pain took possession of all my cerebral crevices, and I briefly considered the possibility of waving my white handkerchief in unconditional surrender.

Just then the pain subsided somewhat and from somewhere deep, where unknown courage and resources are stored for just such occasions, I collected enough of the fortitude necessary to continue the service. The sermon, I remember, suffered considerable dilution and abbreviation, which in hindsight may have improved it considerably.

I did not want to embarrass myself, the congregation, or

my hosts, so I decided to suffer in silence. Alone in my room, I noticed that the bleeding had stopped, and that my pants had only a small tear which could easily be repaired. On the way home, a drive of about 300 km then, I had to change positions often. I arrived safely in Grand Rapids, Mich., but when I related the story to my wife, I received no sympathy. Her only reaction was a seemingly uncontrollable laughter which lasted for quite some time.

★ ★ ★

Years (I don't know how many years) later, I decided to heal myself of that painful memory by making it public. I effected this healing exorcism by recalling the event at the conclusion of one of my columns, which then were still called "*Persoverzicht*." This was, of course, also back when this paper was still called by its original name *Calvinist Contact*. I thought that the occurrence which befell me was truly a Calvinistic contact, and that therefore the paper of that name was the best place to inform readers of this past calamity.

So I wrote up the story. It passed the inspection of the then reigning editor-in-chief and it appeared in one of the following C.C. issues. Just writing it made me feel like a molted garter snake that has crept out of an ugly skin. A new beginning. The old wound

forgotten!

★ ★ ★

Again I skip at least three decades. (I am trying to do this in true chronological order.)

A certain Mr. Gordon Ellens from Sarnia, Ont., is searching among his mother's important papers. Among insurance policies, mortgage papers, Canada Saving Bonds and other such documents he finds a yellowed *Calvinist Contact* clipping. It is the description of my traumatic Forest experience.

Mr. Ellens reads this account with growing consternation. Guilt falls upon him with terrible force. The weight of history descends on him like the temple on the Philistines after Samson pushed the pillars apart. Remorse penetrates his soul like gefillte fish at a bar mitzvah. What suffering! At the same time, remembering his catechism lessons, Mr. Ellens knows that remorse alone will not blot out the guilt. His mind flashes the word *RESTITUTION* in neon-lit capital letters.

When he reads and re-reads that ancient paper clipping he is struck by the fact that I had to spend \$5.35 to get my Sunday preaching pants invisibly mended.

At exactly that moment Mr. Ellens' tortured conscience hits upon the solution to dissipate his anguished guilt. In a rush of penitence he figures out the compound interest on \$5.35, sticks 12 dollars and two bandages in an envelope and mails it to me, freeing himself of that woeful burden. An accompanying letter explains his motivations: "I now feel obligated to remove this debt"

★ ★ ★

Tuesday, Feb. 16, 1993. Chronological to the bitter end: "Mail," my wife calls from upstairs. I usually support her in the ritual of opening the bills. Then I open another envelope. Out comes 12 dollars, two bandages and a letter of explanation.

Mr. Ellens created a new debt: a day gone without productive and creative work. I had been busy writing a sermon, but had to stop for I couldn't stop laughing. The sermon would have to wait till tomorrow.

Carl Tuyl, retired from the ministry in the Christian Reformed Church, is active in chaplaincy matters. He lives in Kingston, Ont.

Approaching the holy God (Part 1)

The author attended the Sixth Annual Calvin College Symposium on Worship and Church Music, held Jan. 15, 16, in Grand Rapids, Mich. He was one of two people invited to respond to a speech by Cornelius Plantinga, professor of systematic theology at Calvin Seminary. Plantinga's speech explored coming to grips with the changing patterns of worship in Reformed churches today. We reprint Seerveld's response to it in three instalments.

Calvin Seerveld

I have understood our speaker [Dr. Plantinga] to say something like this:

The biblical revelation of sin is out of service today in secular society, and the God in whom we trust on our dollar bill has become a Great Therapist in the sky who not only blesses America but will eventually solve all our individual problems for us. To make our theology attractive to the secular mind, the church has poured so much popular cultural water into its biblical wine that many worship services don't even have the alcohol content of weak beer.

Correcting our predicament could begin by recognizing sin as being foolish, out of touch with reality — humans proudly overstepping limits God has set — so that they become destructive; sin is human vandalism, and, necessarily, self-abuse. The only way to recover the discipline of wisdom is to begin standing again in awe of the holy LORD, pleading for grace.

Because I agree with the thrust of Neal's remarks, I should like to contribute to the reform invoked by selecting a couple of points to explore more deeply — first: sin; and then: how to meet the holy God and express that meeting — and, for discussion purposes, I'll suggest a few concrete steps our repentance might take.

Sin is a tough nut to crack without breaking your theological teeth. It is a temptation for intellectuals to turn sinfulness into a generality. Gordon Spykman in his new book, *Reformational Theology, A New Paradigm for Doing Dogmatics* (pp. 301-36, Eerdmans, 1992), notes that the Apostles' Creed, and also Calvin's *Institutes*, wisely follow Scripture's restraint in not giving separate, honoured placement to sin. They conceive sin in its alien character which finds its *modus turbandi* between God's good

creation and Jesus Christ's salvation only in the repentant saints' *confessing the forgiveness of sin*. So we don't need a new doctrine highlighting sin, but a fresh, convicted consciousness of sin in its destructive filthiness.

"Folly" may not be the best term today to raise a biblical consciousness of sin. "Folly" recalls Erasmus' humorous *Encomium Moriae* (1509), and "folly" rhymes with "jolly." But there is absolutely nothing funny about sin. Maybe we could say sin is ontological masturbation, and the stymied, short-lived pleasure and inversion of masturbation makes graphic the tantalizing repugnance of sin to an observer.

The banality of sin

A tricky, troublesome thing about sin, however, is that *observing* sin (in others) does not, I think, help one to confess sin oneself. And without leaders confessing sin I doubt we can give followers a vivid, biblical consciousness of sin.

This past Sunday evening I was exhorting on John 3 and Ezekiel 36, trying to make plain the sorrowing intensity of the prophet's colourful vocabulary (in the plural) on the dirtinesses, crookednesses, filthinesses of God's people. The best Hebrew-English dictionary says a basic translation for *gilulim* is "pellets of dung." Because this has a very forceful, contemporary Canadian-English equivalent, I finally quoted Ezekiel on "our abominable lukewarm crap." As young heads looked up at the pulpit I explained that Ezekiel often went to extremes. "And," I added, "never use that four-letter word unless you are down on your knees praying, 'Lord, forgive me my dirty ... sin.'" But it still felt lame, as if I were one of Job's friends.

"Colouring outside the lines" is probably too genteel a description of the despicable banality and perversity of our sin. The vivid biblical consciousness of sin Neal is asking

God a respectful Judas kiss of deceit in public.

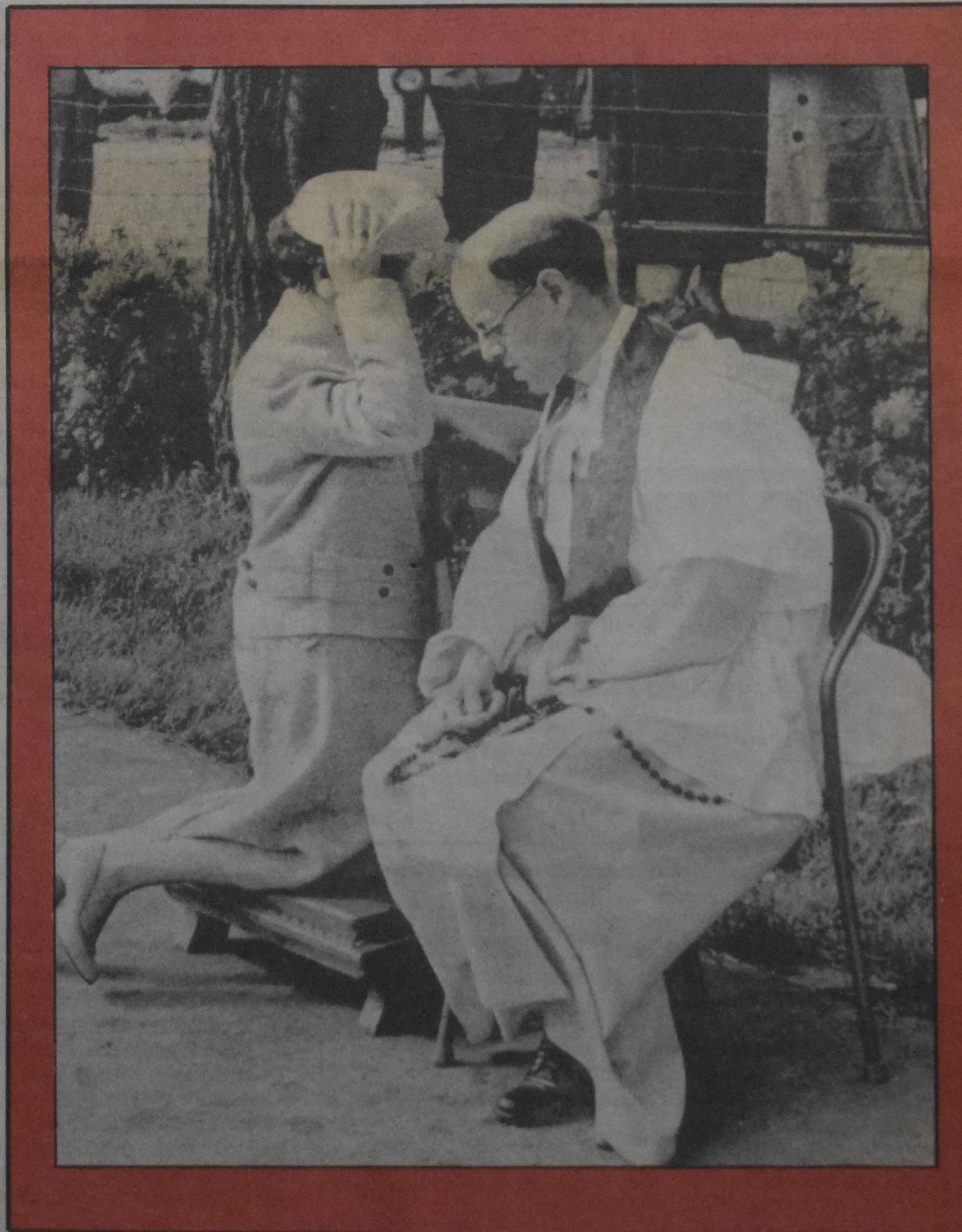
But again, at-arm's-length diagnosis of sin sets one up for the self-righteous consciousness we need to break through. So I don't see any way for us to recover having the humbling biblical revelation of human sin and God's holiness take us aback if we are not led to *confess* sin, and that means, ask to be forgiven.

A bona fide confessional

Especially we who are Protestant in tradition do not know well how to confess sin

redemptively, or how to entice one's neighbour to the confessional, which provides emotional relief and a chastened life under the joyful miracle of forgiveness — rather than searing guilt, fearful depression and a program of works-righteousness. Could we share thoughts on how our churchly communions might institute with authority a redemptive confessional?

If we have effaced "church" democratically into a town meeting with lecture, musical performances, fellowship and *continued on p. 12....*



We who are Protestant ... do not know well how to confess sin ...

News/Family

Approaching....

...continued from p. 11
collection of monies, then a ritual of public confession of sin would be a disaster, a spectacle and recipe for hypocrisy, like praying for show on TV. And I am not after more private pastoral counseling or intimate group therapy, but a bona fide confessional where sin could be admitted in person, and the Lord's cleansing forgiveness — the good news of Psalm 130 — could be actually experienced.

In the meantime how could we deepen and deploy what I often find the best section of our Sunday morning liturgy, when we communally confess our sin, receive the Lord's assurance of forgiveness, and hear again direction for new life. Can you identify for a moment with the voice singing Psalm 141?

GENEVAN 141

*I am crying, Lord, please come quickly!
Did you not hear my spoken prayer?
I deeply yearn to know You care.
My lifted hands still bring thanksgiving —*

*Guard my lips from mouthing words twisted.
Stop my enjoying sin as sweet.
Lord, strip my deeds of sly deceit.
Keep my poor heart from turning wicked.*

*When a trusted person corrects me,
I know the hurt brings healing grace.
How sad when judgment is not faced
until one's crooked life is wasted.*

*Your concern and power amaze me:
Lord, do not empty out my life!
Frustrate each wily tempter's vice —
let me walk past their traps in safety.*

It gives me a tremendous sense of God's wonderful holiness at this place in the liturgy, after confessing Psalm 141, to have especially a woman's voice read from Psalm 103 declaring that the LORD does not deal with us according to our wickednesses, but in God's *chesed* (covenantal love) wipes away the muck sticking to us, as far as East is from West

Would there be some way for us who claim the anointing of Jesus Christ (Heidelberg Catechism Q/A #32) to structure more firmly into our Reformed context the repentant exercise of such priestly service to one another, including our neighbours, young and elderly?

(Continued next week).

Calvin Seerveld is senior member in aesthetics at the Institute for Christian Studies in Toronto.



small talk

Alice Los

The 'winter of our discontent'?

As I stepped into the five-and-dime store the other day one of the younger clerks was letting off steam. Apparently she had just dealt with a difficult customer who had been grumbling about high prices. "I tell ya," I heard her say to a co-worker, "senior citizens are just not happy unless they complain." Then she spotted me and looked at me defiantly.

I did not know what to make of it and continued my search for a small toy. Meanwhile I wondered: Did she take me for a complainer, too? Or for a senior citizen? And which would be worse? Technically speaking I'm not a senior yet; but try tell that to someone who's twenty-something and convinced everyone past 50 is ancient. I made my choice, paid and left the store.

While I continued my mission in the supermarket I was preoccupied with the incident. Did that clerk have a point? The seniors of my acquaintance are a very contented lot, or so it seems to me. What about seniors in general? Grey power has come into its own and when the government threatened to de-index old age security benefits some time ago, many older folk did not hesitate to march on Parliament Hill and let their displeasure be known. Did that make them complainers? That depends. Some old people are poor.

Reason for complaint?

Yet many travel agencies have seniors booking their flights or bus tours on any given day. Restaurants too, have many older couples filling their tables. But then, most of these people have worked hard all their lives. Most, if not all, remember the Great Depression of the 1930s and marvel continuously how well off they are now. They have learned to be content — the hard way.

Of course the young store clerk generalized and of course she knows better. She must have had a bad day. That's what I concluded when I came home and stacked away my groceries.

Nevertheless, she made me think because it's not only finances about which old people may complain. There are arthritic bones, sleepless nights, the younger generation (which doesn't seem to be half as astute or thrifty or neat and tidy or whatever as we were), and last but not least, there is the church (didn't we know a lot better in our day?).

Yes, I'm glad I caught the young clerk at a bad moment. She alerted me to a possible bad or even sinful habit. And as I move further into what actually is a wonderful stage of life, I must not make it the winter of my discontent!

Alice Los lives in Inkerman, Ont.



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Study finds that when it comes to social ministry, liberals no more committed than conservatives

NEW YORK, N.Y. (EP) — While it's widely assumed that liberal church bodies are more committed to social service than their conservative counterparts, a study by the Chicago-based Center for Church and Community Ministries finds that it's simply not true.

"Evangelical theology does not automatically restrict a congregation from engaging in community ministries, nor does a liberal theology inevitably lead to attitudes that support social ministries," said the report, which was included in the 1992 *Yearbook of American and Canadian Churches*, published

by the National Council of Churches.

In fact, researchers found that "evangelical churches, when compared with moderate and liberal churches, indicated higher priorities on local social ministries, a greater concern for how systems cause poverty, and more liberal social ideology."

The study also challenged assumptions that denominational affiliation, congregation size and educational and economic levels of congregants affected attitudes toward social ministries.

"Generally, denominational

breakdowns do not show significant differences" in attitudes toward social ministry, the researchers reported. They also found that small churches were nearly as likely to favour community involvement as large churches, and were much more supportive of church involvement in justice issues.

The study found that urban congregations were more supportive of community and justice ministries than congregations in small towns and rural areas.

Meditation/News



Friends of God

Wayne Brouwer

The stone people

"Fear of man will prove to be a snare, but whoever trusts in the Lord is kept safe" (Prov. 29: 25).

George Weinberg tells a powerful little story from the case files of his counseling sessions. He calls it: "When Time Stood Still."

"Larry" was a successful businessman, loud, brash, boastful. But he came to Dr. Weinberg because he knew his business was teetering on the brink of disaster, and it had to do with his own inability to stop meddling in every little detail of every facet of the operation. He didn't trust anybody.

Dr. Weinberg didn't like Larry. He couldn't seem to penetrate the tough veneer of grimy plastic. Only on one point would Larry open himself in childish desperation. In the past, he said, whenever something shook his world and frightened him to the core of his being, he would freeze up in a catatonic state. He became rigid, motionless, unresponsive. Sometimes it lasted only a few moments. But there had been times when it stretched to days and months! In fact, when Larry's first wife died painfully from cancer, he slid into the isolation of catatonia for three years!

Why? That's what Dr. Weinberg tried to find out. It seemed somehow related to the sense Larry gave him of his present problems: almost as if his business were slipping out of his personal control and he was heading for another wake in psychologically induced quarantine.

It took years of counseling sessions, on again, off again, till one day the story spilled out. Larry never knew his father. His mother gave him up for adoption at the age of two. She couldn't care for him anymore, and didn't want him in any case.

He bounced through a few foster homes until one family took him in more permanently. They treated him well and he thought of them as his own kin.

Shock

Then they decided to move to Chicago. But they didn't tell Larry until the last day before leaving. They also sprang on him that they weren't taking him along! It seems they were into fostering only for the money and never really cared for him. Now that the father had a better job in Chicago, they didn't need him anymore.

Little Larry was shocked and frightened. He went running away from home. The house was on a hillside overlooking a monastery, and sometimes he had played there in the cemetery, soothed by the chanting of the monks. Now he ran there.

Suddenly it occurred to him that these stone figures carved on the tombstones were at peace! Nothing troubled them! If only he could be like them nothing could bother him either!

That was the first day he slipped into his frozen world. He made time stand still and nobody could trouble him.

Trust is the only thing that brings tomorrow. Trust in routine, trust in fate, trust in friends, whatever The trouble with trust is that when it's broken, it's so hard to find again. Larry swallowed up years in fear when people let him down. Even his "normal" times skirted the edge of emotional isolation.

That's why our lives need a big trust. Stone people thaw only when hands of care draw them forward gently. Maybe that's why deep religious faith and great personal security go hand in hand

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Letters from Moscow 9

Ray and Wilma Schraa

We would like to share another highlight in our Moscow adventure of teaching at the Zhukovsky Air Force Academy.

Sergey Golygin is a major in the Russian army who is doing post-graduate work. He heard from Dr. Maria Makarora, the head of the language department, that a Canadian couple had come to teach English. "Feel free," she had said to him, "to join if you wish."

To Sergey that was an opportunity he did not want to miss. But because other duties took most of his time he only came now and then. There was a mutual attraction from the first time we met. His brush-cut, mustache and shining eyes made him stand out in the class. His friendly smile and openness seemed to draw us together. He was very much interested in getting English lesson material, and he asked many questions. And please, could he have some of our books when we would be leaving, he asked.

"Call us sometime in the middle of January," we said. "We will know by then what we can do for you." One day Sergey called and about two hours later he came to our hotel room, sat down on one of our beds and began to share. This is part of his story:

The 'no God' reveals himself

"My father was a military officer and a member of the Communist Party. He often told me that there is no God. I, too, became a member of the party when I went to military school and there I was told the same — there is no God. Eleven years ago I got married and a year later our first son was born. We wanted to give him a name with a meaning, and I don't know why but we called him "A Gift from God." When our third child was born I somehow began to realize that, yes, there is a God. We now have five children, the last one born just 10 days ago.

"About a year-and-a-half ago I realized that my parents had told me lies about God. I now believe in God and so

does my wife. I want my children to believe in God too. Last week I did what I would never have done before. I went to a church for the first time in my life and asked for a blessing for my family. You see, what is missing in our country and in our families is the love for God. I am here now to listen to you. What is there that you wish to share with me?"

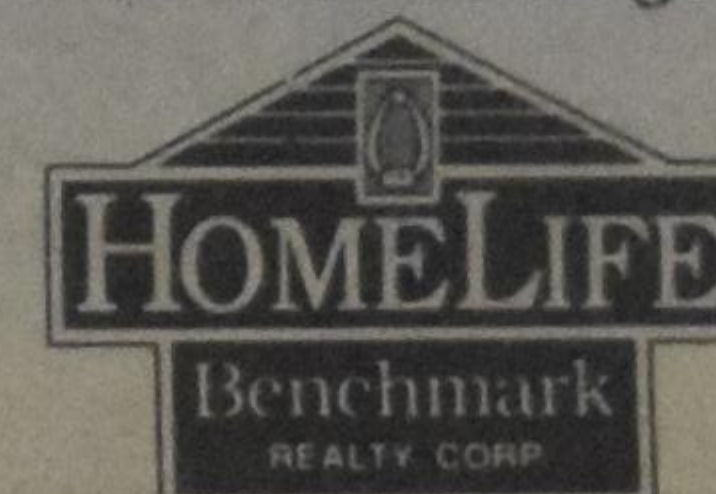
What an opportunity to present our hope and the love of God with him. We gave him an English/Russian New Testament as well as English study books. Only after we assured him that people at home had contributed much to the cost of

the materials did he accept our gifts. He left our room rejoicing. As we stood together in the hotel lobby, Sergey firmly gripped our hands. We still can hear his parting words: "I hope that God will allow that some day we will meet again."

What price tag does one put on such an encounter? It alone was worth all the effort and money that it took to come to Moscow.

The Schraas are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers.

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Peter and Marja
are



Dear P & M:

I have some observations to make about some things that have bothered me for years, and they will lead to some questions which I know will be difficult to answer.

I have noticed that most ministers talk a lot about doctrine, especially about election, and little about issues that lead people to hell (e.g. sexual abuse, excessive drinking, fortune-telling, lying, etc.). Unless there is repentance, those who do such things will go to hell (Gal. 5:21).

In many churches there is very little room for differences of opinion (e.g. on women in office or creation). God's Word says, "The letter kills, but the Spirit gives life" (2 Cor. 3:6). Many people stare at the letter and keep saying, "See, that is what it says, that is what it says," and completely forget about love, peace, kindness, patience and gentleness. It is a miracle we do not have a flat earth church because the Bible does say the earth has four corners! I say we should allow our Christian scientists to explore their theories without immediate condemnation.

Many churches are concentrating on themselves and on what they can get — property, church buildings, etc. — instead of our Lord's mandate to go and make disciples.

I have done much evangelism in the past. Most of my training has come from Key 73, Billy Graham and Campus Crusade. I have seen many turn to the Lord and can testify about many wonderful things the Lord has done. But I am not evangelizing any longer. The reason is twofold: my own mistakes (it is not easy to do it perfectly!) and a lack of cooperation from the church. I had to do it alone.

If there had been some help I might still be evangelizing; but instead of helping, the church worked against me. Maybe some day I will get going again. If there is a church or a group of people who would like some help, I would gladly help them.

Now to sum up my questions:

- 1) Why is there so much emphasis on doctrine, while other people of different beliefs (e.g. Arminians) are just as well children of God and go to heaven?*
- 2) Why so few sermons on actual sins in the churches? Do ministers not care if people are lost?*
- 3) Why the nit-picking about creation and women's roles and so little about love and kindness?*
- 4) Have our churches forgotten about our Lord's command to make disciples, or is it enough to give a few dollars and send someone else?*

May God bless you in your work. You are performing a much needed service.

Dear Working Alone:

All of your questions are rhetorical. They don't need to be answered one by one. Together they remind us of important areas we should emphasize as churches and individual Christians.

Here's a question of our own in response to your letter. What is the church's task?

Some would argue maintenance. Others would argue missions. We argue for both. You need a strong, cohesive community of Christians who know what they believe, how they want to worship and how they will be a fellowship together. And you need a passion for unchurched Christians and unchurched unbelievers who need to be gathered in.

The extremes on this spectrum are our concern. You'll find the doors of maintenance-only churches creaking on their hinges from under-use by new members. By the same token, you'll find the doors of missions-only churches revolving madly as newcomers spiral through the front and exit out the back.

When Peter recently attended the annual board meeting of Christian Reformed Home Missions he was given a brochure describing a pastors' retreat to be held on the West Coast. The theme for this weekend? "How to gather the lost without scattering the found!" This theme perfectly catches the need for balance between maintenance and missions. Let's challenge each other to do both by simultaneously developing a firm foundation and a welcoming embrace.

Thanks for sharing your frustrations with us. We encourage you to get going again. The Lord does not expect you to evangelize perfectly. Your limitations and imperfections are your greatest assets as you reach out to others who are human too. We especially hope and pray that this time you won't find yourself working alone.

Write to: P & M
c/o Christian Courier
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.



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L2W 1A1

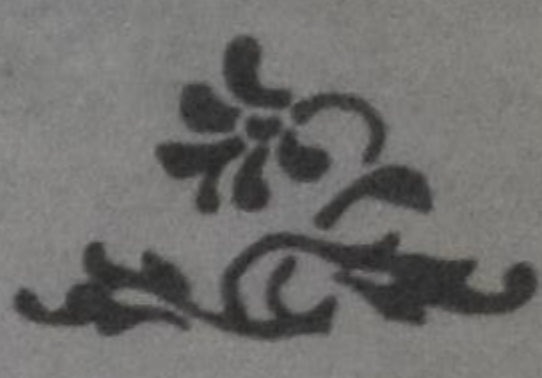
Classifieds

Classified Rates	Thank You	Anniversaries	Anniversaries	Anniversaries
Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format, b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion. c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	ARENDS: Our heartfelt thanks to our children, relatives and many friends, who with cards, flowers and many beautiful letters, made the 60th anniversary of our marriage into a feast, that will be remembered for a long time. Henk and Klazina Arends. Birthdays KAMPMAN (nee BAKKER): With joy we announce the 88th birthday of our Mother, Grandmother and Great-grandmother, MRS. HENNIE KAMPMAN (nee BAKKER) on March 20, 1993. We thank her for her love and care for us all. "Praise the Lord, O my soul. All my inmost being. Praise his holy name. Praise the Lord, O my soul, and forget not all his benefits" (Ps. 103: 1-2). Her thankful children: John Kampman — Abbotsford, B.C. Hennie & Wiebe Wagenaar — Calgary, Alta. Albert & Ann Kampman — Matsqui, B.C. Bill & Corrie Kampman — Matsqui, B.C. Leo & Alson Kampman — Abbotsford, B.C. Henk Kampman — Abbotsford, B.C. Joop & Teresa Kampman — Matsqui, B.C. Leida & Herman Jansen — Matsqui, B.C. Gert & Bill Wikkerink — Cobble Hill, B.C. Ria & Wilf Vandonkersgoed — Victoria, B.C. Marten & Maria Kampman — Abbotsford, B.C. Grandchildren and great-grandchildren. Mom's address: Mrs. H. Kampman, Ebenezer Home, 33433 Marchall Rd., Abbotsford, BC V2S 1K8 VANDERHOEK-REITSMA: Mar. 8, 1918 Mar. 8, 1993 Praise God for our mem and beppe's 75th birthday! MRS. JAPKE VANDERHOEK-REITSMA "Look to the Lord and his strength; seek his face always" (Ps. 105: 4). William Reitsma Joe & Alida Reitsma Richard & Margie Reitsma Pete & Wilma Lammers-Reitsma Ron & Margaret Rupke Jerry & Henny De Lange-Reitsma Jasper & Jane Hoogendam Chris & Helen Campbell Dan & Mary Rupke and 31 grandchildren. Home address: Durham Chr. Homes, 100 Glen Hill Dr. S., Apt. 611, Whitby, ON L1N 8R4 Personal Christian lady would like to correspond with Christian man, age about 65-73 years. Please write to File #2605, c/o <i>Christian Courier</i>, 4-261 Martindale Road, St. Catharines, ON L2W 1A1	Oldekerk Auburn 1953 1993 With joy and thanksgiving to our Lord we announce and celebrate the 40th anniversary of our parents and grandparents, FRITZ and GRACE DATEMA (nee DE VRIES) We pray that God will continue to bless them and care for them. Marg & Carl Mount — Queensville, Ont. Andrea, Greg Mathilda & René Tisseur — Clinton, Ont. Mellinda, Charlene, Jennifer, Denise, Daniel Ralph & Pat Datema — Clinton, Ont. Wilfred, Fred, Sarah Anita & Rob Wilson — Mount Brydges, Ont. Joshua, Michael Frank & Boni Datema — Aldergrove, B.C. Katelyn, Alexis Open house will be held March 13, 1993, D.V., from 2-4:30 p.m. at the Auburn Community Hall. Best wishes only. Home address: Box 84, Auburn, ON N0M 1E0 Hazerswoude Brampton 1938 March 3 1993 With joy and thanksgiving to our faithful God we announce the 55th anniversary of our parents, grandparents and great-grandparents. JACOB and JANET KOETSIER (nee MATZE) May God continue to supply all your needs according to his riches in Christ Jesus. With love from: Jack & Joanne Koetsier — Listowel, Ont. Jack & Liz (Nicole), Jeannette, James & Nancy (Erin), Maurice, Juanita, Michael, Jeremy Keith & Jean Koetsier — Ethel, Ont. Paul, Jason John & Janet Koetsier — Clinton, Ont. Ian, Scott, Carrie-Anne Rikki & Greg Eldridge — Stratford, Ont. Brian, David Murray & Pat Koetsier — Harriston, Ont. Andrea, Carolyn, Sharon, Jeffery, Brenda, Kevin Home address: 7900 McLaughlin Rd., Apt. H. 301, Brampton, ON L6V 3N2 Job Opportunities We, the members of Bethel Chr. Ref. Church of Saskatoon, Sask. are searching for an experienced pastor to lead us. We are a 40-year-old congregation consisting of approximately 55 families. A church profile is available upon request. Please send inquiries and/or resume to: Sid Byma 1311 McLorg St. Saskatoon, Sask. S7J 0N3 Phone: (306) 343-7147	 <i>Congratulations to Cornelis and Fenny Van Daalen (nee Schaaf) on the occasion of their 50th wedding anniversary!</i> "God, who has called you into fellowship with his son Jesus Christ, is faithful" (1 Cor. 1: 9). With thankfulness to God, we celebrate with our parents, CORNELIS and FENNY VAN DAALEN (nee SCHAAF) their 50th wedding anniversary. We thank God for his faithfulness and love. We praise him for your love to each other and for us. May God continue to bless you and hold you in his care. Peter & Wilma Van Daalen — Edmonton, Alta. John, Cathy Brenny & Nancy Van Daalen — Newmarket, Ont. Philip, Karin, Michael, Joy Kees & Margaret Van Daalen — London, Ont. Avaleigh, Kelly, Jeff, Erica, Susan An open house in their honour will be held on March 13, 1993, from 2-4 p.m., in the London First Chr. Ref. Church, Fellowship Hall, 513 Talbot St., London, Ont. Best wishes only please. Home address: 382 Femdale Ave., London, ON N6C 0Y8 Red Deer, Alta.: The Red Deer Chr. School has three possible openings for the 1993/94 school year, including two in our primary division and one in music/drama. Successful applicants will be joining a dynamic staff in a rapidly growing school with plans for a new school building in the near future. Resumes and inquiries should be directed to: Mr. R. Duggan, Principal 14 McVicar St. Red Deer, AB T4N 0M1	1968 March 23 1993 "Cast all your anxiety on Him because He cares for you" (1 Pet. 5: 7). ALBERT and GEERTJE SCHIPPERS (nee MIEDEMA) Congratulations on your 25th wedding anniversary from your children: John Schippers Brenda Schippers & Darville (friend) Jaqueline Schippers & Andrew (friend) and extended family: Agnes & Henk Puurveen Catharina Miedema Gustavo & Margaret Demelo Barbara Miedema & Janison (fiance) Jouw & Jenny Miedema Theresa Miedema Home address: 214 Elizabeth St. S., Brampton, ON L6Y 1S1 1948 March 2 1993 Our parents and grandparents, JOHN and TINE TOLSMA (nee DRAAYER) were granted another milestone in their life — the privilege of celebrating with us their 45th wedding anniversary. Thank you, God, for your many wonderful blessings! Love from: Art & Enica Alecia, John Paul, Nicole, James Marg Medenblik Aaron, Michelle Rita & Brad Moor Laura, Kaitlyn, Samantha Linda & Gerry Wolting Kristy, Kevin, Valerie, Justin Home address: R.R. #3, Chatham, ON N7M 5J3 Job Opportunities Wanted, reliable married man for good-sized dairy farm. Needs to be able to milk and work with dairy cattle. Contact: Ridgeview Dairy, Monarch, South Alberta. Phone: (403) 381-9317 or (403) 824-3696.

Classifieds

Anniversaries	Obituaries	Obituaries	Obituaries	Teachers
1953 March 14 1993 "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 6). Our parent and grandparents, JAN and WILHELMINA VANDERGEEST (nee SPEELMAN) hope to celebrate their 40th wedding anniversary, D.V., Sunday, March 14, 1993. We thank God for His faithfulness and care. May He continue to direct them along their paths. John & Ann Vandergeest — Pembroke Sarah, Ruth Peter & Luin Vandergeest — New Haven Anthony & Christina Vandergeest — Waterloo Christian Martin Vandergeest — St. Thomas William Vandergeest — Toronto Anne & Maurice Veldhuis — Drayton Open house will be held in their honour in the First Chr. Ref. Church of St. Thomas, Ont., on Saturday, March 13, 1993, commencing at 3:00 p.m. Home address: 106 Fairview Ave., St. Thomas, ON N5R 4X6	On Feb. 18, 1993, the Lord, in His great love and mercy took unto Himself our dearly beloved wife, mother and grandmother, DORA ROZEMA (nee BRINK) at the age of 52 years. "The Lord is my Shepherd" was her confession and is our great comfort. Husband: John Rozema Children: John Rozema Jr. Douglas & Helena Rozema Joshua, Meagan Ronald & Judy Rozema Bryan Sandra & Dale Crandall Jason, Melanie Marvin & Betty-Anne Rozema Bruce Rozema & Michelle (friend) Correspondence address: R.R. #1, Bowmanville, ON L1C 3K2 "The Lord Is My Shepherd." On Thursday, Feb. 18, 1993, the Lord called to his eternal home our dear daughter, sister, and aunt, DORA ROZEMA at the age of 52 years. Beloved wife of John Rozema. We pray that the Lord will comfort John and his children in the days to come. Sadly missed by: Dad & Mom Brink Miner & Wilma Brink Frank & Florence Brink Winnie & John Boorsma Anne & Pieter Engelsman Carl & Roelie Brink Grace & Eugene Rienks John & Mary Brink Nieces and nephews. Bowmanville, Ont. On Thursday, Feb. 18, 1993, the Lord took unto himself our dear daughter-in-law, sister-in-law and aunt, DORA ROZEMA at the age of 52 years. Beloved wife of John Rozema. Mrs. D. Rozema — Shalom Manor, Grimsby Elly & Henry Zuidersma — Beamsville Mel & Sally Rozema — Bowmanville Ann & Ben Koerssen — Rexdale Nieces and nephews. three months from now, kindly <i>l fee ahead of time</i>. This way, you e coming to you regularly, as well expenses! eciate your cooperation. Please ending us your renewal fee. UPON ription for the period indicated: sed is \$37.50 (\$32.00 U.S.) sed is \$70.00 (\$60.00 U.S.) osed is \$105.00 (\$90.00 U.S.) bel in this space, or enclose it. Rd., St. Catharines, ON	Garijp, Fr. Hamilton, Ont. March 30, 1908 - Feb. 13, 1993 HILDA (HILTJE) SCHARRINGA-POSTMA In the full assurance of her eternal salvation our dearly beloved mother passed away after a brief illness. Widow of Ente Jelle Scharringa (1988). Dear mother of: Peter & Rita Scharringa — Water-down John Scharringa — Toronto Christina & Simon Schotsman — Mount Hope Shirley Chung — Hamilton Much loved "Beppe" to 12 grandchildren and 26 great-grandchildren. Also survived by one brother in the Netherlands and one brother in British Columbia. A dear "Tante Hil" to many nephews, nieces and friends. Romans 8: 18 and Revelation 7: 17. T. Meer, Fr. Samia, Ont. June 15, 1903 - Feb. 2, 1993 ANNA VAN ARKEL (TIERSMA/KUINDERSMA) passed into eternal peace and glory Feb. 2, 1993. Her life was a testimony to us all, as she lived by the text of her Profession of Faith, Jan. 23, 1921, "Enter through the narrow gate" (Matt. 7: 13a). Dear mother and mother-in-law of: Pete & Denyse Kuindersma — Samia Bill & Co Kuindersma — Samia Bob & Mary Kuindersma — Samia Tess & Jim McWhinney — Kitchener Greta & Hank Plug — Samia John & Mickey Kuindersma — Stratford Jenny (Van Arkel) & Joe Knapper — Samia Dear grandmother of 21 grandchildren and great-grandmother of 41 great-grandchildren. Dear sister of Mrs. E. (Grace) Geertsma, Lucknow, Ont., two brothers and two sisters in the Neth. Predeceased by husbands, Ynte Kuindersma, Walter Van Arkel, a son Reinder Kuindersma, grandchildren Mark and Amy, two brothers and one sister in the Neth. Correspondence address: 1374 Blackwell Rd., Samia, ON N7S 5M4	March 13, 1899 — Feb. 6, 1993 Psalm 23 The Lord called home to be with Him, HAROLD (HERO) WESTERMAN Beloved husband of Sylvia (Sietske) Bos. Loving father of: Mieke & Ger Vaartjes Fred & Helen Westerman Bea & Andy Jeninga Barry & Brenda Westerman Cathy & Barney Fayer Sally & Henry Meinema Harold & Nelly Westerman Jane & Adrian DeGroot John & Nelly-May Westerman 30 grandchildren and 27 great-grandchildren. Predeceased by a son, Jan Westerman, a great-granddaughter, Nicole Posen, and all brothers and sisters in the Netherlands. Funeral services were held in Hebron Chr. Ref. Church, Whitby, Ont., Pastor B. Bakker officiating. John 11: 25, 26. Correspondence address: 574 Farewell Ave., Oshawa, ON L1H 6M8	Agassiz, B.C.: Agassiz Chr. School is seeking to fill one full-time position and one part-time position. The full-time position can be a combination of two of the following areas: Kindergarten, learning assistance, Grade 6/7 part days. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in science would be beneficial to our school. We are also in need of a Grade 1 teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to: Colleen Gingerich, Principal Agassiz Chr. School P.O. Box 3230 Agassiz, BC V0M 1A0 Phone: (604) 796-9310 Ancaster, Ont.: Hamilton District Chr. High School invites qualified teachers to consider joining a dedicated professional staff, a receptive Christian community and 370 energetic students. Two full-time teaching positions: English and business/mathematics. Please submit your resume by April 1, 1993, to: Jim VanderKooy, Principal Hamilton District Chr. High School 92 Glancaster Road Ancaster, ON L9G 3K9 Aylmer, Ont.: Immanuel Chr. School will have possible openings in primary, junior and intermediate divisions. Strengths in French and music preferred. Applicants should send resume to: Andy Vanderploeg, Principal Immanuel Chr. School 75 Caverly Rd. Aylmer, ON N5H 2P6 Phone: (519) 773-8476 Aylmer, Ont.: Immanuel Chr. School will have a possible opening for a teaching principal for September 1993. Interested candidates forward application to: John KrienseLokker R.R. #1 Brownsville, ON N0L 1C0 Phone: (519) 877-2519 Bowmanville, Ont.: Knox Chr. School has two definite openings at the Grade 3 and Grade 6 level for the 1993/94 school year. Interested qualified applicants for these positions are invited to apply. If you would like to join our team of dedicated Christian teachers at a dynamic, growing school (present enrolment: 225) in a modern, up-to-date facility, please forward your letter of application and resume to: Bill Helmus, Principal Knox Chr. School 410 Scugog St., R.R. 1 Bowmanville, ON L1C 3K2 Phone: (416) 623-5871
Psalm 103 Leiden, the Neth. Peterborough, Ont. May 21, 1927 - Feb. 16, 1993 In His mercy, the Lord answered our prayers, providing total healing by taking home His child, ELISABETH JOHANNA LIEVAART (nee MORAAL) Beloved wife of Ingelbert Lievaart for 45 years. Dear mother of: Eleanor & Dennis Fox — Thunder Bay, Ont. Tracey, Luke, Gregory, Jerry-Paul Johanna & Andrew Buwalda — Whitby, Ont. Timothy, David, Joshua-Dan Ingelbert Lievaart Jr. — Peterborough, Ont. Dear sister of: Sientje Kamphuis, Arie Moraal and the late Johanna Moraal, sister-in-law of: Dirk Lievaart — all of the Netherlands. Johannes Moraal — Haliburton, Ont. Dick Moraal — Burlington, Ont. Frederika Vandriel — Brantford, Ont. Niek Moraal — Blackfalds, Alta. Rene Moraal — Beamsville, Ont. Beatrix Veldboom — Ancaster, Ont. Beloved aunt of numerous nephews and nieces. Home address: 740 Chamberlain St., Unit 11, Peterborough, ON K9J 4M3				
For Sale Florida, adult park: Double mobile home for sale \$55,000. 1 1/2 years old, oversized garage, 2 bedrooms, 2 bathrooms. Beautiful large sunporch. Includes some furniture. Phone: (416) 895-9311 after 6 p.m.		Personal Pleasant, attractive Dutch/Canadian, Christian young lady, 24, (5', 10") has through work, studies and church not had the opportunity to find a fun-loving, dedicated Christian man (25-32) residing in Southern Ontario. If you are interested in developing a friendship..., relationship..., marriage, please send a photo and letter to: File #2607, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1	Employment Wanted Experienced broiler-chicken farm operator seeking permanent full-time employment to work with chickens or turkeys. References available. Please phone: (416) 659-1954 or write to: File #2606, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1	
			For Sale Owner wishing to retire For sale: Long-established family restaurant and take-out in Hamilton, Ont. Excellent business, very good location, plenty of parking. Willing to train new owners. Large three-bedroom apartment available. Minimum capital required \$200,000. For further information write to: P.O. Box 93090, Burlington, ON, L7M 4A3	
			For Rent Beautiful 2-bedroom condominium in Beamsville. This newly renovated main-level unit is in walking distance to town. Includes special in-unit storage room, sliding doors onto patio, and cable-TV service. Ideal for an older couple! \$750 per month plus hydro. Available April 1. Call (416) 563-4274 daytime, or (416) 563-1683 evenings.	
				

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
Brampton, Ont.: John Knox Chr. School seeks applications for an additional full-time staff member in the primary/junior grades for the 93/94 school year. French and music an asset. All interested in applying, please forward your application and resume to: Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (416) 451-3236	Duncan, B.C.: Duncan Chr. Elementary School (K-7, 190 students) has for September 1993, an opening in Grade 5, 6 or 7. Please address inquiries/resumes to: Mrs. J.M. Spyksma Duncan Chr. Elementary School 5781 Chesterfield St. Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615	Lacombe, Alta.: Lacombe Chr. School, approx. 340 students in K-9, located in Central Alberta, invites applications from qualified teachers for a definite elementary learning assistance (resource room) position, as well as for a possible junior high math-science-computer studies position, and an upper elementary-junior high French position. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to: Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531 Fax: (403) 782-5760	Okanagan North, B.C.: The Vernon Chr. School is an interdenominational school providing education to 162 students in Kindergarten to Grade 8. Possible teaching positions are opening for Kindergarten (half-time), Grade 4 and 7. Please direct any inquiries to: Elco Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345	Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, possible openings in the following areas: primary-music/band/choir, 4-12, English, 8-12, social studies, 8-12, French, 4-12. Please address enquiries/resumes to: Mr. Evert Vroon, Principal c/o B.V. Chr. School P.O. Box 3635, Smithers, BC V0J 2N0
Burnaby, B.C.: John Knox Chr. School has openings for the position of a Grade 5/music teacher and also an opening for a Grade 1/2 position for the 1993/94 school year. Interested applicants send resume to: S. VanderWoud, Vice-Principal 8260 13th Ave. Burnaby, BC V3N 2G5 Phone: (604) 522-1410	Dunnville, Ont.: Dunnville Chr. School invites applicants for two openings for the 1993/94 school year. One position 50% special education, and one 100% intermediate position. Candidates should send inquiries to: Mr. Richard Van Egmond, Principal Dunnville Chr. School Dunnville, ON N1A 2B4 Phone: (416) 774-5142.	Leduc, Alta.: Covenant Chr. School (P-9, 198 students) is accepting applications for possible openings at the primary, intermediate and/or junior high levels. If you are interested in becoming a member of this innovative and enthusiastic community of learners and teachers, submit your resume to: Gayle Monsma Covenant Chr. School Box 3827 Leduc, AB T9E 6M7 Phone: (403) 986-8353	Ottawa, Ont.: Ottawa Chr. School is interested in applications from French Specialist teachers to fill a position commencing September 1993. This is a 58% position but could be increased by assuming non-French responsibilities at the senior elementary level. Send resume to: Wm. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Avenue Ottawa, ON K2A 1P6 or Fax to 1-613-224-3929	
Calgary, Alta.: Calgary Chr. School (K-12, 520 students) in sunny Alberta, is looking for three teachers to join our staff for the 1993/94 school year. We have an opening in Grades 1 to 3, another in Grades 4 to 6, and a third one in instrumental music, Grades 1 to 12. If you are interested in being part of a vibrant team of teachers in an exciting school, please forward your resume to: Anita Veeneman c/o Calgary Christian Schools 2839-49th St. SW, Calgary, AB T3E 3X9 Fax: (403) 242-1182.	Fruitland, Ont.: John Knox Memorial Chr. School seeks applications for a full-time Grade 7 position. Interested teachers should contact the school for information and application forms. The deadline for applications will be March 20. Please contact: Mr. J. de Jager, Principal 795 Hwy. #8 Fruitland, ON L8E 5J3 Phone: (416) 643-2460	London, Ont.: London District Chr. Secondary School invites applications for a possible French position for the 1993/94 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal LDCSS, 24 Braesyde Ave. London, ON N5W 1V3 Phone: (519) 455-4360	Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of principal for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to: P.C.C.S.S. c/o Leanne Fairholm 1498 Government Street Penticton, BC V2A 4W1 Phone: (604) 493-5233 (school) (604) 493-9294 (home) Fax: (604) 492-5281	Smithville, Ont.: Smithville and District Chr. High School invites applications for possible openings in industrial arts, science, co-operative education and library. Please submit your applications to: M. Strooboscher, Principal Smithville District Chr. High School 6488 Smithville Road Smithville, ON L0R 2A0
	Hamilton, Ont.: Calvin Chr. School invites candidates to apply for teaching positions. We have a definite opening in our primary division and a possible part-time position at the senior elementary level, where the ability to teach French would be a definite asset. CCS has served the Hamilton area since 1952 and we anticipate a student enrolment of about 350 students for the next academic year. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: Mr. A. Ben Harsevoort, Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (416) 388-2645 Fax: (416) 388-2769	London, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for possible teaching positions at all grade levels. The ability to teach French at the intermediate level would be an asset. We are a school community serving more than 100 families, located in the heart of Southwestern Ontario. Please send letter of application and resume or contact the Principal, Mr. Herb Goodhoofd LPCS 202 Clarke Rd. London, ON N5W 5E4 Phone: (519) 455-0360 We look forward to hearing from you.	Prince George, B.C.: Cedars Chr. School has definite openings for the 1993/94 school year in the intermediate grades as well as a possible opening in the primary grades. Resumes and references should be directed to: Cedars Chr. School 701 North Nechako Road Prince George, BC V2K 1A2 Phone: (604) 564-0707 Fax: (604) 564-0729 Attention: Mr. John Reems.	Surrey, B.C.: Fraser Valley Christian High School is an interdenominational school in the reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a music teacher, an art teacher, a math/computer studies teacher and a teacher with interests in one or more of the humanities. Applicants should send resumes to: Al Boerema, Principal Fraser Valley Christian High School 15353 - 92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033
Drayton, Ont.: Calvin Chr. School invites candidates to apply for a possible opening in Grade 5 for the 1993/94 school year. The ability to teach French will be regarded as an asset. CCS is a well-established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of about 230 students and a faculty of 11 teachers for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, single-grade classrooms, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to: Mr. A.J. Vanderstoel, Principal Calvin Christian School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935	Trenton, Ont.: Trenton Chr. School invites applications for a possible opening in the primary division for the 1993/94 school year. Please send your letter of application and resume to: Jeremy VanDuyvendyk, Principal Trenton Chr. School 20-4th Avenue, Trenton ON K8V 5N3 Phone: (613) 392-3600		Red Deer, Alta.: The Red Deer Chr. School has three possible openings for the 1993/94 school year, including two in our primary division and one in music/drama. Successful applicants will be joining a dynamic staff in a rapidly growing school with plans for a new school building in the near future. Resumes and inquiries should be directed to: Mr. R. Duggan, Principal 14 McVicar St. Red Deer, AB T4N 0M1	Vancouver, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having openings at several levels for the 1993/94 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to: Ron Donkersloot, Principal Vancouver Christian School 3496 Mons Drive, Vancouver, BC V5M 3E6
				Wyoming, Ont.: John Knox Chr. School will require a full-time teacher for the primary or junior grades and a half-time teacher for the primary grades. Send resumes or inquiries to: William Hordyk, Principal Box 81, Wyoming, ON N0N 1T0 or call (519) 845-3112

Classifieds

Teachers

CAMBRIDGE CHRISTIAN SCHOOL

invites applications for the position of

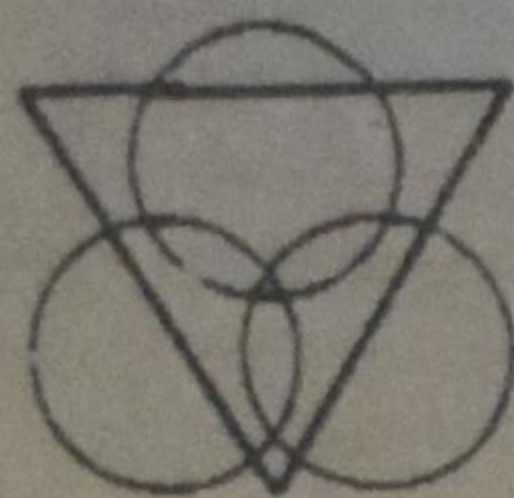
PRINCIPAL

for the 1993/94 school year.

This position consists of 65% administrative time and 35% teaching time. Cambridge has 203 students, 10 dedicated staff, a supportive Board and community. We enjoy beautiful facilities centrally located in Ontario.

Interested applicants are requested to send their complete resume to:

Chairman of the Board
Cambridge Christian School
229 Myers Road
Cambridge, ON N1R 7H3
Tel.: (519) 623-2261
Fax: (519) 623-4042

**Centennial Christian School
Terrace, B.C.**

is seeking applications for a

PRINCIPAL

starting the 93/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add grades 11 and 12 potentially in the 95/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.

Contact Joe VanderKwaak, Search Committee at the school.

TEACHERS

Applications for positions in intermediate and secondary grades as well as band/music are also being accepted.

Contact Frank Voogd, Principal, at the school.

Centennial Chr. School
3608 Sparks Street
Terrace, BC V8G 2V7
Phone: (604) 635-6173

**Durham Christian High School
Bowmanville, Ontario**

is soliciting applications for the following probable teaching positions:

French (1 position)**Bible, art, choir, English**

(any combination of the above for 1 1/2 positions)

Please direct inquiries or send resumes to:

Ren Siebenga, Principal
Durham Christian High School
R.R. #1
Bowmanville, ON
L1C 3K2
(416) 623-5940

Teachers

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

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William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

**Immanuel Christian School
Lethbridge, Alberta**

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Please direct all inquiries and correspondence to:

Mr. H. Konynenbelt or Mr. H. Heinen
802-6 Avenue North
Lethbridge, AB T1H 2C8
Tel. (403) 327-4223 or 328-4783

Miscellaneous

THE CONSULATE-GENERAL
WOULD LIKE TO GET IN TOUCH
WITH THE FOLLOWING
INDIVIDUALS:

ABELS, E.P.J., born March 9, 1928, immigrated to Canada on Feb. 20, 1953, last known address in The Netherlands: Mill.

van den BERG, Johannes A.E., born June 3, 1944 in Middelburg, immigrated to Canada March 1, 1954.

van den BERG, Henriette Carolina, born January 1, 1942 in Vlissingen, immigrated to Canada March 1, 1954.

DEKKER, Frans (or Frank), born approx. 1880 and immigrated to Canada in 1948, last known address in Canada: 10719 64th Avenue, South Edmonton, Alberta.

DERKSEN, Johannes Bernardus Gerard, born September 17, 1950 in Doetinchem, immigrated to Canada May 31, 1974, last known address in Canada: 5768 Sooke Road, R.R. #1 Sooke, B.C., V0S 1N0.

EENKHOORN, J.A., born April 17, 1933, last known address in The Netherlands: J.H. Leopoldhop 62, 1382 TK Weesp.

JOST-NIEUWBOER, Elisabeth H.M., born Jan. 1, 1954, immigrated to Canada on June 30, 1981, last known address in The Netherlands: Duiven.

REITSMA-CATSBURG, Johanna C., born December 29, 1927, immigrated to Canada May 14, 1979.

van SANTEN, Debora, born approximately 1958, immigrated to Canada approximately 1969/1970, last known address in The Netherlands: Waalvandijk 55, Ochten.

SLINGER-ROL, Marian Wilhelmina, born December 19, 1906 in Amsterdam, immigrated to Canada on January 13, 1940, last known address in Canada: Bradford.

van SON, M.F., born March 2, 1953, immigrated to Canada on March 2, 1953, last known address in Canada: Kruisstraat 53, 5502 JB Zeelst.

van de VEEN, A.D., born December 31, 1970.

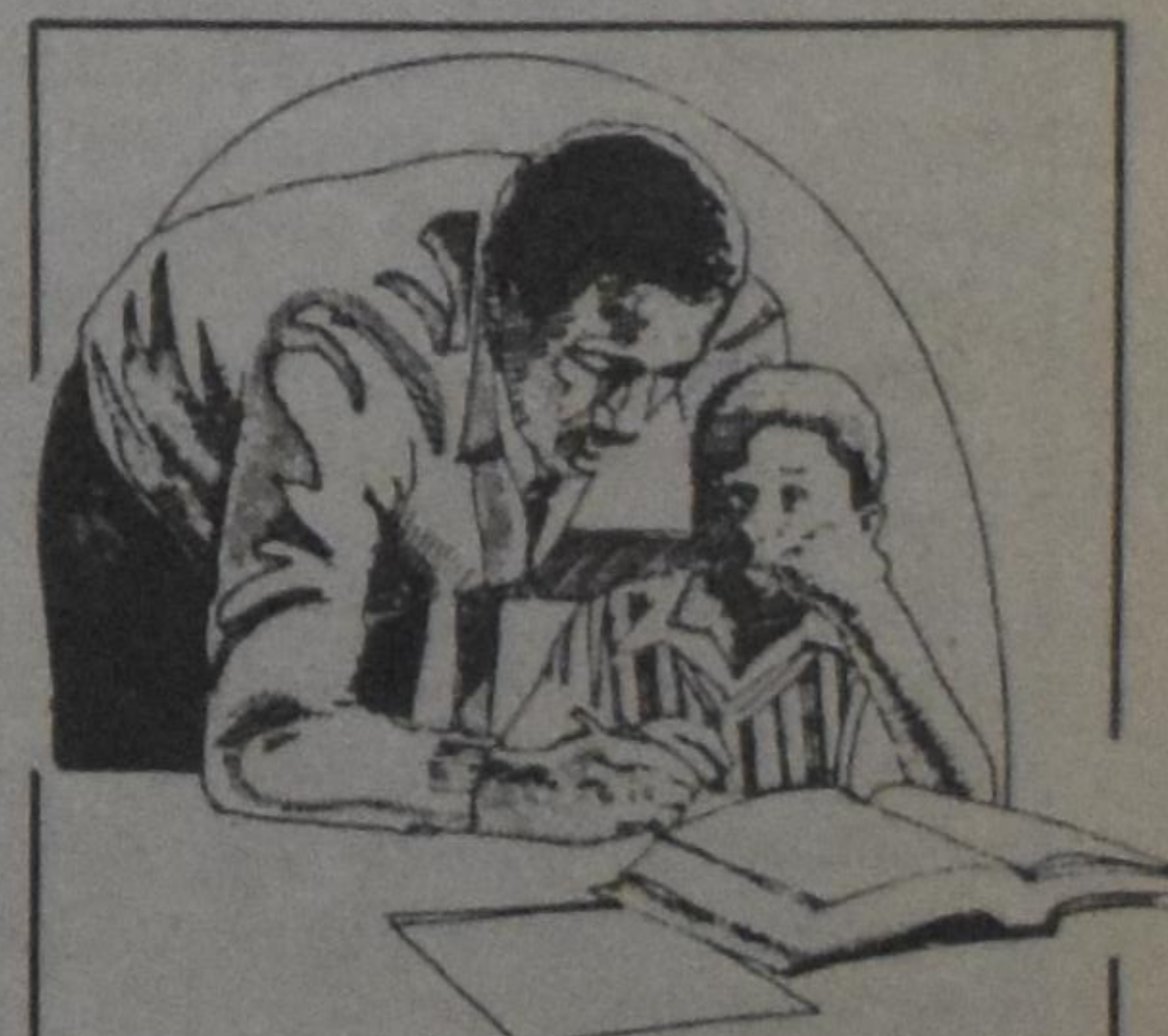
CONSULATE GENERAL OF
THE NETHERLANDS
1 DUNDAS ST. WEST,
SUITE # 2106, BOX 2
TORONTO, ONTARIO
M5G 1Z3
PHONE: (416) 598-2520
FAX: (416) 598-8064

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BC V0M 1A0 Canada



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our classifieds

Classifieds/Events

Church news

Christian Reformed Church
Classis meeting

Classis Hamilton will meet in regular session on May 12, 1993, at the Dundas CRC. All agenda materials should reach John Elgersma, Stated Clerk, R.R. 1, Cayuga, ON N0A 1E0, by March 31.

New clerk

Immanuel CRC, Hamilton, Ont.: Dick Mostert, 22 Ambassador Drive, Hamilton, ON L9C 2N8; (416) 574-2561.

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Miscellaneous



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ASSIST (Aid to Special Subjects in Strategic Times) is a non-denominational evangelical ministry that encourages and supports believers who, for religious, political, or economic reasons, are unable to worship and receive God's Word in their own languages.

Calendar

Mar. 5-6 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, **London, Ont.**

Mar. 6 Community CRC, **Richmond Hill, Ont.**, presents an evening of contemporary Christian music performed by the church's musical team "DAY." For tickets call (416) 884-3005.

Mar. 6 Watch "Vision TV" at 7 and 10 p.m. Dr. Joel Nederhood will interview Gerald Vandezande. Topic: "Christianity, Hunger and Politics."

Mar. 6 "Youth for Christ" pizza party, 7:30 p.m., Calvary Church, Scott St., **St. Catharines, Ont.**

Mar. 5-7 Serving Christ in the Nineties conference "Moving into ministry," at Salvation Army Conference Centre, **Jackson's Point, Ont.** (on the southern shore of Lake Simcoe). Main speakers: Derk Pierik, Paul Marshall and Aileen Van Ginkel. For info. call (416) 825-3578.

Mar. 7 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** With David Gerry (flute) and Bud Roach (oboe).

Mar. 7 Hymn-sing with "The Ambassadors," 8 p.m., First CRC, **Hamilton, Ont.**

Mar. 12-13 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a comedy in three acts, 8 p.m., W.C.I. auditorium, **Woodstock, Ont.** Tickets/info.: (519) 462-2866.

Mar. 14 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, **Ancaster, Ont.**

Mar. 14 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** With Adele Pierre (violin), Joan Harrison (cello) and Paul Grimwood (harpsichord).

Mar. 16-17 Dr. Heiko Oberman, Univ. of Arizona, presents a series of three public lectures on great figures in the Protestant Reformation (Luther, Calvin and Erasmus). At the ICS, **Toronto, Ont.** For more info. call (416) 979-2331.

Mar. 16-19 Organ concerts by Andre Knevel. All events at 8 p.m.: **Mar. 16:** CRC, **Ontario, Cal.**; **Mar. 17:** CRC, **Escondido, Cal.**; **Mar. 19:** First CRC, **Bellflower, Cal.**

Mar. 19 40th anniversary, CRC, **Emo, Ont.** Info.: (807) 274-9234

Mar. 21 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** Organist Christiaan Teeuwse plays works by Dupre, Weckman and J.S. Bach.

Mar. 27 "Organ and piano duets" with Andre Knevel and introducing Andre Knevel Jr. At 8 p.m., Mountainview CRC, **Grimsby, Ont.**

Mar. 28 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** With Thomas Bell (baroque flute) and Paul Grimwood (harpsichord).

Mar. 30 Can. Chr. Business Federation's ninth annual convention in **Guelph, Ont.** Speakers: Susan Van Weelden, Clare Elgersma, Evert Nieboer, Hon. Jake Epp, and Rev. Ralph Koops. Info.: (416) 522-8602; fax (416) 525-1203.

Apr. 2-4 Reformed Marriage Encounter Weekend, Desert Inn, 605 Hespeler Rd., **Cambridge, Ont.** To register call the Riepmas at (416) 877-5641.

Apr. 1-3 "Nothing Sacred," a play by George F. Walker, directed by T. David VanBelle. At Redeemer College, **Ancaster, Ont.** (8 p.m.). Preview: **Mar. 30** (8 p.m.). Matinee: **Mar. 31** (12 noon). For info/tickets call (416) 648-2131.

Apr. 3 Organ and choir concert presented by the Osgoode Township Male Choir and organist Andre Knevel, 8 p.m., St. Andrews Presb. Church, **Ottawa, Ont.**

Apr. 4 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** Organist Bruce Cross plays works by Mendelssohn, Bach, Clerambault and Benoit.

Apr. 7 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Willowdale United Church, **Willowdale, Ont.** Tickets: (416) 636-9779.

Apr. 9 Lenten concert, 8 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton, Ont.** Paul Grimwood directs works by John Rutter, Felix Mendelssohn and others.

Apr. 9 The "Listowel Concert Singers" and symphony orchestra present Handel's "Messiah." At 7:30 p.m., Trinity United Church, **Listowel, Ont.** For info. call (519) 291-3106 or 291-4356.

Apr. 9 "Komt Nu Met Zang," 9th annual Dutch song and organ evening. At 7 p.m., Redeemer College, **Ancaster, Ont.** Info.: (416) 648-6585.

Apr. 13 11th Annual Ministers' Conference at Redeemer College, **Ancaster, Ont.** Reflect with Rev. J. Kuntz on "Gleanings from 40 years of ministry" and participate in a hymn festival written and designed by Bert Polman. To register call (416) 648-2131.

Apr. 13-27 CSS's Adriana Pierik visits B.C. (**Vancouver and Lower Fraser Valley**).

Apr. 16-18 "Marriage Enrichment Weekend," sponsored by Salem. Leaders: Herman & Betty Vanderburg and Mike & Shirlene Abma. At Mount Carmel Centre, **Niagara Falls, Ont.** Info.: (416) 528-0353.

Apr. 17 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Maranatha CRC, **Belleville, Ont.** Benefit concert for Belleville Chr. School! Tickets: (613) 962-7849 or 477-2495.

Apr. 21 Spring concert by OCMA's choirs and bands (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Cambridge St. United Church, **Cambridge, Ont.** Benefit concert for Heritage Chr. School! Tickets: (705) 324-9582.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster, Ont.** Tickets \$20 p.p. For info. call (416) 648-1639 or 679-4029.

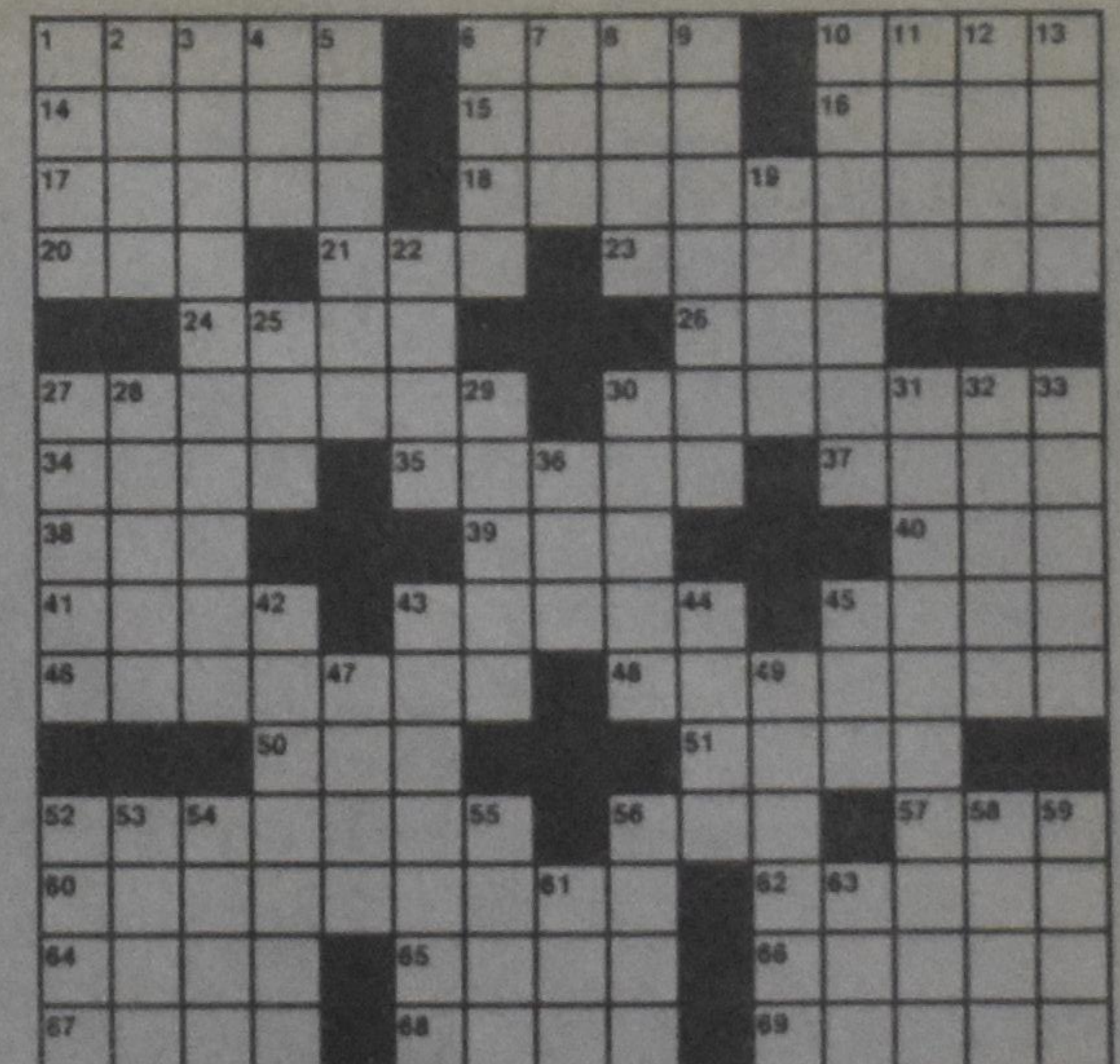
Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster, Ont.**

THIS WEEK'S PUZZLE by E.R. Puffenberger

- ACROSS
- 1 Fr. writer
 - 6 Sleeveless garment
 - 10 Kind of corner
 - 14 Make very happy
 - 15 Bovines
 - 16 Brubeck or Garroway
 - 17 Dull finish
 - 18 Omar was one
 - 20 Bus. abbr.
 - 21 — off (begin)
 - 23 Infield
 - 24 Laughter
 - 26 102
 - 27 Indulges
 - 30 Road ringing a city
 - 34 Sharp blow
 - 35 Featured performers
 - 37 Wyatt —
 - 38 Tibetan ox
 - 39 A Cantor
 - 40 Land: abbr.
 - 41 Algonquian tribesman
 - 43 Mountain crest
 - 45 Skin problem
 - 46 Forerunners
 - 48 Neglects
 - 50 Tibetan gazelle
 - 51 Rich soil
 - 52 Ski races
 - 56 Hippie domicile
 - 57 Spring mo.
 - 60 Cardiac patient
 - 62 Tarsus
 - 64 Touched ground
 - 65 Unclothed
 - 66 Wheel
 - 67 Hoods' weapons
 - 68 Little boys
 - 69 Plumed wader

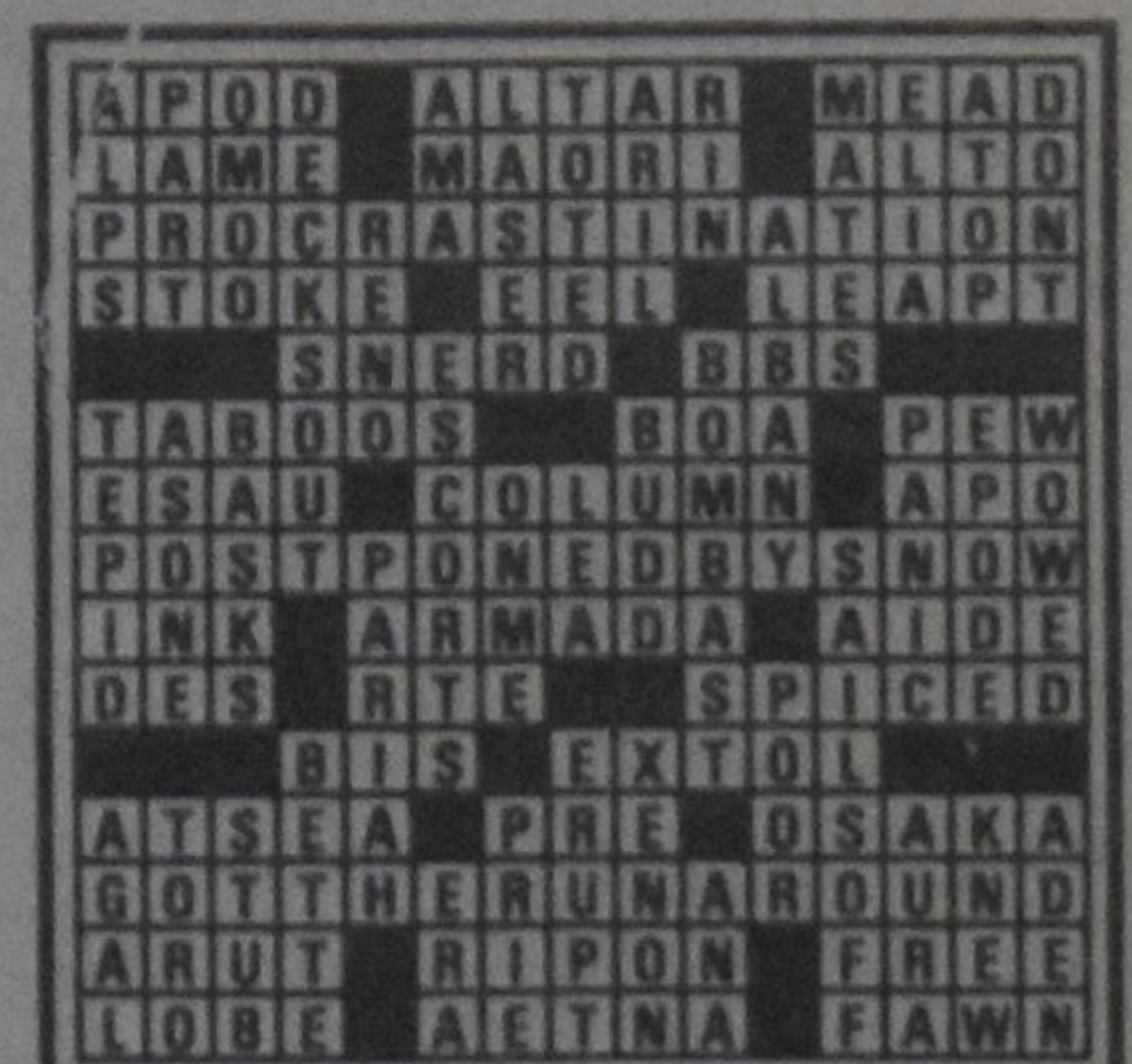
DOWN

- 1 Moore of films
- 2 — Bator
- 3 Marriage broker
- 4 Envelope abbr.
- 5 Boli



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Last week's puzzle



- 47 Cloth-making machine
- 49 Salt of an antiseptic
- 52 Box
- 53 Fr. composer
- 54 Amino or citric
- 55 Large sea gull
- 56 Chief exec. off. movement
- 59 Landlord's due
- 61 Actor Byrnes
- 63 Christmas concoction

News

Van der Meer challenges scientists to drop materialism as a methodology

Robert VanderVennen

ANCASTER, Ont. — Scientists who are Christian should use their Christian beliefs in their accounts of what material reality is, said Dr. Jitse van der Meer recently at Redeemer College.

"Beliefs in Science: Taking the Measure of Methodological Materialism" was the title of van der Meer's inaugural lecture upon his formal investiture as full professor of biology at Redeemer.

Van der Meer has always had a strong interest in the philosophy of science, said Vice-President (Academic) Justin Cooper in introducing him. He has nearly completed a

master's degree in philosophy of science to go along with his doctorate in the biological sciences.

Van der Meer touched a nerve in his address because, as he pointed out, Christians recognize the rule of God in all aspects of his created world but have ignored him in scientific theorizing. You can only do that, he said, if you are dualistic, if you think you live in a two-level world in which faith and science are separated.

God absent from the material realm?

Can you adopt a purely materialistic way of explaining the material aspects of the

world? Alvin Plantinga, a Reformed philosopher who teaches at Notre Dame University, was quoted as saying that methodological materialism implies methodological atheism. The reason for that, said van der Meer, is that a person using materialistic methods assumes that God does not exist or that he exists but does not operate in the material realm.

It is well known that the mind influences matter—physicians see that as they observe the healing process. Science is often reduced to logic, but science is more than logic. Explanations of different types should be used at the same time, said van der Meer.

Without that, scientific theories are underdetermined, that is, less information supports theories than is needed to confirm them as being right.

How can scientists do what seems impossible? Van der Meer referred to George Marsden, American historian of religion, as saying that the "enkaptic" or interrelating approach of Dutch philosopher Herman Dooyeweerd has promise in unifying explanations of various types. Van der Meer will find Christian scientists to help him with that because, as he said, they know that they cannot understand the world without reference to God.

Luitjens' arrival reopens debate in Dutch church and press

Lydia Penner

IOURE, the Netherlands — When Jacob Luitjens, 73, arrived in the Netherlands after being deported from Canada on Nov. 26, he was immediately arrested and transported to a prison in Groningen.

His request to be at liberty while awaiting the decision on his case was denied.

Pieter Luitjens, 68, has applied for a pardon on his brother's behalf. (A pardon is granted by the queen on the advice of parliament.)

Media reactions so far have focused on Luitjens' attempts to escape justice and the related question of his "repentance." The Mennonite conference paper has indicated that it will not reopen the discussion.

Painful memories

Journalist Harry Wubs in the *Leeuwarder Courant* asked, "How humane is it to punish, at this late date, an old man of 73 for his regional role in the war?" He suggested that Canada is trying to improve its image with respect to war criminals and Luitjens has become the focus.

He also observed that victims of Luitjens' wartime activities are uncomfortable with the presence of Luitjens because of the painful memories it evokes.

"He has asked for forgiveness of his God and, according to him, has received it for his mistakes in the war. He has

never asked his victims in North Drenthe for forgiveness," concludes Wubs.

A news broadcaster on Nov. 27 observed that the media have made too much of Luitjens. He was not condemned as a "war criminal" but as a "collaborator with the enemy."



Queen Beatrix of the Netherlands could grant a pardon to war criminal Jacob Luitjens.

Luitjens would probably have got off with a few years' imprisonment if he had turned himself in years ago, but since he avoided his sentence, the decision is very sensitive.

Punishment enough

Pieter Luitjens, in the Dec. 1 *Leeuwarder Courant*, said his brother had done penance

enough.

"In former times exile was a very usual punishment. Well, my brother has gone into exile. That has some significance, to leave the country where you grew up."

Commenting on the fact that his brother has left wife and

children behind, Pieter Luitjens said, "That the family has been pulled apart is an additional punishment."

In the article, he also explained the family's background. Jacob Luitjens was born in Bogor in what is now Indonesia, where his father was an instructor in a school for veterinarians. He said his father became sympathetic to the Hitler regime in Ger-

many out of concern for the poverty of the Drenthe farmers — Hitler seemed able to deal effectively with the economic crisis and unemployment.

Local acceptance

The Mennonite periodical, *Algemene Doopsgezinde Weekblad*, had earlier asked

whether Luitjens would be accepted in the Mennonite church here, were he to return.

That is a matter for the local congregation to decide, said Friedus Vis, chair of the conference. Both Rinse Yetsenga and Fokke Fennema, Mennonite pastors in Groningen, have said that they are prepared to act as pastors to Luitjens, should he request it. Yetsenga has confirmed this with the prison chaplain.

Fennema said that his personal opinions should have no bearing on the case. "A person in need has to be helped no matter what he has done."

Protest letters

Two Bible teachers, D. van Uden and D. van der Sluis, feel strongly that the Mennonite community should discuss the issues. They have sent a letter to all Mennonite congregations.

The letter summarizes what genuine repentance means in the Christian tradition and urges congregations to reject Luitjens' membership until he has fulfilled all aspects of repentance. They emphasize that his chief concern must be for the victims of his previous actions.

The best way for the Mennonite community to support Luitjens is to help him to "full repentance," says the letter.

The writer, formerly from Manitoba, is pastor of a Mennonite congregation in Joure. Reprinted with permission from the Dec. 14, 1992, issue of Mennonite Reporter.

News Digest

Bill Fledderus, column editor

World's biggest pizza party

ST. CATHARINES, Ont. — After two years of planning, simultaneous "parties with a [Christian] purpose" involving more than one million North American students are set to take place on March 6, 1993. Coordinated by California-based Josh McDowell and Sun Life Ministries, the parties are intended as "an occasion for Christian youths to evangelize their friends for Jesus Christ," according to Greg Danielson, a local coordinator. Over 50,000 youth groups are participating in the event, which has included several weeks of advance training about how to share the Gospel. Some participating groups will be linked by satellite.

Ontario Christian schools get Bible credits

ANCASTER, Ont. — A dispute between Ontario's Ministry of Education and the province's independent Christian high schools was officially resolved Feb. 19. (For the history of the dispute, see C.C. Jan. 20, 1993, p. 20.)

The Ontario Alliance of Christian Schools is pleased with the settlement because it got everything it asked for: the ability to give Ontario Secondary School Diploma credits for two courses in religious (Bible) studies, just as the province's Catholic schools do; the freedom to design the courses themselves; and a declaration that ministry policies concerning "education about religion" in the public schools do not apply to private schools.

In a related development, Ontario's Catholic schools are now seeking credit for four Bible study courses instead of two. If the request is successful, many independent Christian high schools would likely add two more Bible courses to their programs of study.